

THE OLD
RELIGION:

A Treatise,

Wherein is laid downe the true
state of the difference betwixt the Re-
formed, and Romane Church; and the
blame of this schisme is cast
vpon the true Authors.

SERVING

For the vindication of our innocence,
for the setting of wauering mindes, for
a preseruatiue against Popish
insinuations.

The second Edition, with an Aduer-
tisement now added, for such Rea-
ders as formerly stumbled at
some passages in the
B O O K E.

By Ios. HALL, B. of Exon.

L O N D O N,
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Richard Hawkins. 1628.

THE OBLIVION
RELIGION

A PIERCE

Whom is laid down by

the difference between

the Church and the

State of this Kingdom

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TO
MY NEVV,
AND DEARELY
Affected charge, the
Diocesse of
EXCETER,
All Grace and bene-
diction.

THe truth of my hart
giues me boldnesse
to professe, before
him, who onely
knowes it, that the same God,
who hath cald me to the ouer-
sight of your Soules, hath
¶ 3 wrought

The Epistle

wrought in me a zealous desire of your saluation . This desire cannot but incite me to a carefull preuention of those dangers, which might threaten the disappointment of so happy an end : Those dangers are either sinnes of practice, or errors of Doctrine : Against both these I haue faithfully vowed my vtmost indeuours. I shall labour against the first, by Preaching, Example, Censures, Wherein it shall be your choyse to expect either the Rod , or the Spirit of meeknesse. Against the latter , my Pen hath risen vp in this early assault. It hath beene assured me, that in this time of late Vacancie, false Teachers, catching the Fore-locke of occasion, haue

Dedicatorie.

haue beene busie in scattering
the tares of errours amongst
you: I easily belecue it; since
I know it is not in the power of
the greatest vigilancie to hin-
der their attempts of euill. E-
uen a full See is no sufficient
barre to craftie seducers; Their
suggestions wee cannot pre-
uent, their successe wee may.
This I haue here assay'd to do;
bending my stile against Po-
pish Doctrine, with such Chri-
stian moderation, as may ar-
gue zeale without malice, de-
sire to winne Soules, no wil to
gall them. And since the com-
monest of all the grounds of
Romish deceit is the pretence
of their Age, and our Nouel-
tie; and nothing doth more
dazle the eyes of the simple,

The Epistle

then the name of our forefathers, and the challenge of a particular recital of our professors before *Luthers* revolt, I haue (I hope) fully cleared this coast, so as out of the right apprehension of these differences, my Reader shall euidently see the vanitie of this cauil, and find cause to blesse God for the safetie of his station in so pregnant, and yndeceiucable a truth.

For me, I shame not to profess, that I haue passed my most, and best houres in quiet Meditations; wherein I needed not bending edge against any Aduersarie, but Satan, and mine owne corruptions: These controuersorie points I haue rather crost in my way, then
P taken

Dedicatorie.

taken along with me; Neither
am I ignorant what incompar-
ably cleare beames (in this
kind) some of the worthe
lights of our Church haue cast
abroad into all eyes, to the ad-
miration of present, and future
times; no corner of truth hath
lyen vnsearcht, no plea vnar-
gued: the wit of man can not
make any essentiall additions
either to our prootes, or an-
swers. But, as in the most per-
fect discoverie, where Lands
and Rivers are specially des-
cried, there may be some small
obscure in-lets reserved for the
notice of following experi-
ence; So is it in the businesse
of these sacred quarrels; That
braine is very unhappie which
meets not with some traues
of

The Epistle

of Discourse more then it hath borrowed from anothers Pen; Besides which, hauing fallen vpon a methode, and manner of Tractation, which might be of vse to plain vnderstandings, the familiaritie whereof promised to contribute, not a little, to the information and settling of weaker soules, I might not hide it from you, to whose common good I haue gladly resolu'd to sacrifice my selfe; Let it bee taken with the same construction of loue, where with it is tendred, and, that you may improoue this, and all other my following labours to a sensible aduantage, giue mee leaue to impart my selfe to you a little in this short, and free preamble.

It

Dedicatorie.

It is a large body, I know,
and full of ordinate varietie, to
which I now direct my words;
Let me awhile, in these lines,
seuer them, whom I would
neuer abide really dis-ioyned.

Yee my deare fellow-laborers
(as my immediate charge)
may well challenge the first
place. It is no small ioy to me
to expect so able hands, vpon
whom I may comfortably vn-
load the weight of this my spi-
rituall care: If fame doe not
ouer-speake you, there are not
many soyles that yeeld either
so frequent Flockes, or better
fed; Goe on happily in these
high steps of true blessednes,
and saue your selues, and o-
thers; To which purpose; Let
mee commend to you (ac-
cording

The Epistle

ding to the sweete experience
of a greater Shepheard) two
maine helpes of our sacred
trade, first, the tender Pastures,
and secondly the still Waters ;
By the one, I meane an inuring
of our People to the principles
of wholesome Doctrine ; By
the other, an immunitie from
all faction, and disturbance of
the publike peace.

It was the obseruation of
the learnedst King that euer
sate hitherto in the English
Throne, that the cause of the
mis-carriage of our People in-
to Poperie, and other errours,
was, their vngroundednesse in
the points of Catechisme; How
should those soules be but car-
ried about with euery wind of
Doctrine, that are not well Bal-
lasted

Dedicatorie.

lasted with solid informations:
Whence it was that his said
late Maiestie (of happie me-
morie) gaue publike order for
bestowing the later part of
Gods day in familiar Catechi-
sing; then which, nothing
could bee deuised more neces-
sarie, and behouefull to the
Soules of men; It was the Ig-
norance, and Ill-disposednesse,
of some cauillers, that taxed
this course, as preiudiciall to
Preachings; Since, in truth, the
most vse-full of all Preaching
is Catechetical. This layes the
grounds, the other raiseth the
wals, and roofe; this informes
the iudgement, that, stirres vp
the affections: What good vse
is there of those affections that
runne before the iudgement?

Or

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Or of those wals that want a foundation? For my part, I haue spent the greater halfe of my life in this station of our holy seruice: I thanke God, not vnpainefully, not vnprofitably; But, ther is no one thing, whereof I repent so much, as not to haue bestowed more houres in this publike Exercise of Catechisme; In regard whereof, I could quarrell my verie Sermons, and wish that a great part of them had beene exchanged for this Preaching conference: Those other Diuine discourses enrich the braine and the tongue; this settles the heart; those other are but the descants to this plaine Song; Contemne it not, my Brethren, for the easie and noted

Dedicatorie.

ted homelinesse; The most excellent and beneficiall things are most familiar; What can be more obuious then Light, Ayre, Fire, Water; Let him that can liue without these, despise their commonnesse: Rather, as wee make so much more vse of the Diuine bountie in these ordinarie benefis, so let vs the more gladly improoue these readie and facile helpes to the saluation of many soules; the neglect whereof breeds instabilitie of iudgement, mesprision of necessarie truths, fashionalenes of profession, frothinesse of discourse, obnoxiousnesse to all error and seduction. And if any of our people loath this Manna, because they may gather it
from

The Epistle

from vnder their Feele, let not
their palates bee humoured, in
this wanton nauication: They
are worthy to fast, that are
wearie of the Bread of Angels:
And if herein we be curious to
satisfie their rousing appetite,
our fauour shall bee no better
then Iniurious: So wee haue
seene an vndiscreete Schoole-
master, whiles hee affects the
thankes of an ouer-weening
Parent, marre the progresse of
a forward child, by raising him
to an higher forme, & Author,
ere hee haue well learned his
first rules; whence followes an
emprie ostentation, and a late
disappointment: Our fideli-
tie & care of profit must teach
vs to driue at the most sure,
and vniuersal good, which shall

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vndoubtedly bee best attained
by these safe and needfull
ground-workes.

From these tender pastures
let me leade you (and you, o-
thers) to the still Waters; Zeale
in the Soule is as naturall heate
in the body; there is no life of
Religion without it; but as the
kindliest heat, if it be not tem-
pered with a due equalitie of
moysture, waists it selfe and the
body; So doth zeale, if it bee
not moderated with discreti-
on, and charitable care of the
common good; It is hard to be
too vehement in contending
for maine and euident truthe;
but letigious and immateriall
verities may soone bee ouer-
striuen for; in the prosecution
whereof, I haue oft lamented

1641

A

to

The Epistle

to see how heedlesse too many haue beene of the publike welfare; Whiles, in seeking for one scruple of truth, they haue not cared to spend a whole pound weight of precious Peace.

The Church of England, in whose mother-hood wee haue al iust cause to pride our selues, hath, in much wisdome, and pietie, deliuered her iudgement concerning all necessary points of Religion, in so compleat a body of Divinitie, as all hearts may rest in; These wee read, these wee write vnder, as professing not their truth onely, but their sufficiencie also. The voice of God our Father, in his Scriptures, and (out of these) the voice of the Church our Mother in her Articles, is
that,

Dedicatorie.

that, which must both guide and settle our resolutions: Whatsoever is besides these, is but either private, or unnecessary and uncertaine: Oh that whiles wee sweate and bleed for the maintenance of these oracular truthes, we could bee perswaded to remit of our Heat in the pursuite of opinions: These, these are they that distract the Church, violate our peace, scandalize the weake, aduantage our enemies. Fire vpon the Hearth warms the body, but if it be mis-placed, burnes the house: My brethren, let vs be zealous for our God; Euery heartie Christian will powre Oyle, and not Water vpon this holy flame: But, let vs take heede least a blind selfe-loue,

draw

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stiffe

The Epistle

stiffe prejudice, and factious partialitie impose vpon vs, in stead of the causes of God; Let vs be suspicious of all New verities, and carelesse of all vnprofitable; And let vs hate to thinke our selues either wiser then the Church, or better then our superiours: And if any man thinke that he sees further then his fellowes, in these Theologicall prospects, let his tongue keepe the counsell of his eyes; Lest, whiles hee affects the same of deeper learning, he embroyle the Church, and rayse his glorie vpon the publike ruines.

And yee worthy Christians whose soules God hath entrusted with our spirituall Guardianship, bee yee alike minded with

Dedicatorie.

with your teachers; The motion of their tongues lies much in your eares; your modest desires of receiuing needfull, and wholesome truths shal auoide their labour after frivolous, and quarrel some curiosities. God hath blessed you with the reputation of a wise, and knowing people; In these Diuine matters, let a meeke sobrietie set bounds to your inquiries. Take vp your time, and hearts with Christ and Him crucified; with those essentiall truthes which are necessarie to saluation; Leauē all curious disquisitions to the Schooles, and say of those problemes, as the Philosopher did of the Athenian shops: How many things are here that we haue no neede of.

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Take the neereſt cut yee can,
yee ſhall find it a ſide way to
Heauen; yee neede not leng-
then it with vndue circuitions.
I am deceiued if (as the times
are) yee ſhall not find worke
enough to beare vp againſt the
oppositions of professed hoſti-
litie; it is not for vs to ſquan-
der our thoughts and houres
vpon vſeleſſe ianglings; Where-
with if we ſuffer our ſelues to
bee ſtill taken vp, Satan ſhall
deale with vs like ſome craftie
cheater, who whiles hee holds
vs at gaze with trickes of iug-
ling, pickes our pockets.

Dear brethren, what euer
become of theſe wortheſſe
driblers, bee ſure to looke well
to the free-hold of ybur ſalua-
tion. Errorr is not more buſi-
ſie

Dedicatorie.

ſie then ſubtile; Superſtiton neuer wanted ſweet inſinuations: make ſure worke againſt theſe plauſible dangers, Suffer not your ſelues to bee drawne into the net by the common ſtale of the Church; Know that outward viſibilitie may too well ſtand with an ytter excluſion from ſaluation. Saluation conſiſts not in a formalitie of profeſſion, but in a ſoundneſſe of beliefe. A true body may bee full of mortall diſeaſes; So is the Romane Church of this day; whom we haue long pitied, and laboured to cure in vaine; If ſhee will not bee healed by vs, let not vs be infected by her; Let vs bee no leſſe iea- lous of her contagion, then ſhe is of our remedies. Hold faſt
that

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that precious Truth, which
hath beene long taught you by
faithfull Pastors, confirmed by
cleare euidences of Scriptures,
euinced by sound reasons, sea-
led vp by the bloud of our blef-
sed Martyrs; So whiles no man
takes away the crowne of your
constancie, yce shall bee our
Crowne and reioycing in the
day of the Lord Iesus; To
whose all-sufficient grace I
commend you all; and vow
my selfe

*Your common Seruant in him
whom we all reioyce
to serue.*

I O S. E X O N.

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THE



THE OLD RELIGION.

CHAP. I.

*The extent of the differences betwixt
the Churches.*

THe first blessing that I
dayly begge of my
God, for his Church,
is, our Sauours Le-
gacie, Peace : that
sweete Peace ; which in the verie
name of it comprehends all happi-
nesse both of estate and disposition.
As that mountaine whereon Christ
ascended, though it abounded with
Palmes, and Pines, and Mirtles, yet
it caried onely the name of Oliues,
which haue beene an ancient Em-
bleme of Peace : Other graces are
for

Ioh. 14. 17.

*Adrichoni desc.
Hiero. sol. fig.
192.*

*Faciunt fauos &
vespe faciunt
Ecclesias &
Marcionite.
Tertull. aduers.
Marcion, lib. 4.
cap. 5.*

*Ecclesie nomen
consensus, con-
cordieque est.
Chrysost. com. in
Ep. ad Gal.*

*Sit inter nos
una fides & illi
co pax sequetur
Hier. aduers.
Russ.*

*Eras. Epist. 1.
ad Paulo Deci-
mario.*

1. Cor. 11.

for the beautie of the Church; this for the health and life of it; For how-
so euer, euen Wasps haue their
Combes, and hereticks their assem-
blies (as *Tertullian*) so as all are not
of the Church that haue Peace; yet
of essentiall is it to the Church, in *S.
Chrysostomes* opinion, that the verie
name of the Church implies a con-
sent, and concord; No maruell then
if the Church labouring here be-
low, make it her dayly suite to her
glorious Bridegrome Heauen, *Da
pacem*, Giue Peace in our time,
O Lord: The meanes of which
happinesse are soone scene, not so
soone attained; euen that which
Hierome hath to his *Ruffinus*, *Vna fi-
des*; Let our beliefe be but one, and
our hearts will be but one.

But since, as *Erasmus* hath too
truely obserued, there is nothing so
happie in these humane things,
wherein there is not some intermix-
tures of distemper; and *S. Paul* hath
told vs, there must bee heresies, and
the Spouse, in *Salomons* Song, com-
pares

pare her blessed husband to a young
Hart vpon the mountaine of Be-
ther; that is, Diuision; Yea, rather,
as vnder *Genfericus*, and his Van-
dals, the Christian Temples flamed
higher then the Townes; so for the
space of these last hundred yeeres,
there hath beene more combustion
in the Church, then in the ciuill
state; My next wish is, that if dif-
ferences in Religion cannot bee a-
uoided, yet that they might bee
rightly iudged off, and be but taken
as they are. Neyther can I but
mourne, and bleede, to see how
miserably the World is abused
on all hands, with preiudice in this
kinde: whiles the aduerse part
brands vs with vniust censures, and
with loud clamours cries vs downe
for heretickes: On the other side,
some of ours, doe so sleight the
errours of the Romane Church, as
if they were not worth our conten-
tion; as if our Martyrs had beene
rash, and our quarrels trifling; O-
thers againe, doe so aggrauate them,

*Victor. Perfer.
Afric. l. 5.*

*Spalat. de hist.
Eccles. rom.
vlt. lib. 7.*

B

as

as if we could neuer be at enough defiance with their opinions, nor at enough distance from their communion. All these three are dangerous extremities; The two former whereof shall (if my hopes faile me not) in this whole discourse bee sufficiently convinced; wherein as we shall fully cleere our selues from that hateful slander of heresie, or schisme; So we shall leaue vpon the Church of Rome, an vnauoydable imputation of many no lesse foule, and enormious, then nouell errors; to the stopping of the mouthes of those Adiaphorists, whereof *Melancthon* seemes to haue long agoe prophesied; *Metuendum est, &c.* It is to be feared (saith he) that in the last age of the world this error will raigne amongst men, that either Religions are nothing, or differ onely in words.

*Melancthon. Postul
de Baptismo
Chri.*

Diag Laert.

The third comes now in our way; That which *Laertius* speaks of *Menedemus* that in disputing his very eares would sparkle, is true of many of ours, whose zeale trans-
ports

B 2

For

Hooker Eccles.
Pol. l. 4 §. 3.
Comment in
Euang. sap.
Patres nostri
& saluberrimam consue-
tudinem tenu-
erunt vt quic-
quid diuinam
ac legitimum,
G. & Aug.
Neq; propter
paleam relin-
quimus aream
Domini, Neq;
propter pisces
malos rumpi-
mus retia do-
mini. August.
Epist. 48.
Sic Anabapti-
sta accusant
Pado-baptis-
mum Papismi
Gliston, contr.
Smith.
Sic Neariani
Trinitatem
arguant et ar-
ticulum Papa.
Probant. Fas-
tic. cap. I.

*Nos fatemur
sub papatu plu-
rimum esse bo-
ni Christians;
imo omne bo-
num Christia-
num; dico insu-
per. Imo ve-
ro verum nu-
cleum Christi-
anitas Lu-
ther. in Epist.
ad 2. pleb. de
An. thapt. cit. a
Cro. nero de
fals. relig.
Lutheran.*

*Aliud est cre-
dere quod Pa-
pa credit, aliud
credere quod
est Papa. Pro-
lam. ibid. vbi
supr.*

*Eus. b. de vita
Constantini. l.
3. c. 25.*

*Iustin. Tir. I. S.
4. Annot. in
leg. 12. Tan.*

For this particular; they haue not well heeded that charitable profes-
sion of zealous *Luther* (*Nos fatemur, &c.*) We professe (saith hee) that vn-
der the Papacy there is much Chri-
stian good; yea all; &c. I say
moreouer, that vnder the Papacie is
true Christianitie, yea the very ker-
nell of Christianitie, &c. No man
I trust will feare that seruent spi-
rits too much excessse of indulgence;
vnder the Papacy may be as much
good, as it selfe is euill; Ney-
ther doe we censure that Church for
what it hath not; but for what it hath:
Fundamentall truth is like that Ma-
ronæan wine, which if it bee mixed
with twenty times so much water
holds his strength: The Sepulchre
of Christ was over-whelmed by the
Pagans with earth and rubbish; and
more then so; ouer it they built a
Temple to their impure *Venus*; yet
still, in spight of malice, there was
the Sepulchre of Christ; and it
is a ruled case of *Papinian*, that a sa-
cred place loosed not the holinesse;
with

with the demolished walles ; No more doth the Romane, loose the claime of a true visible Church, by her manifold and deplorable corruptions; her vnfoundnesse is not lesse apparent, then her being; If she were once the Spouse of Christ, and her adulteries are knowne, yet the divorce is not sued out.

CHAP. II.

The Originall of the differences.

IT is too true that those two maine Elements of euill (as *Timon* called them) Ambition and Couetousnesse, which *Bernard* professes, were the great Masters of that Clergie in his times, hauing palpably corrupted the Christian World, both in doctrine and manners, gaue iust cause of scandall, and complaint to godly mindes; Which (though long smothered) at last brake forth into publike contestation; augmented by the fury of those guilty defendants,

Maxima vitia Ambitione & Auiditia. Bern. ad Henric. Senonensem.

Qua fuerant vitia, mores sunt. Ger. de negligentia Prælatorum. Ex Senec. Gram. Germ.

Matth. 13. 25.

*Per disciplinā
et metum, nun
quam sponta.
Sen.*

*Corrigenda &
reformanda est
Ecclesiastica
disciplina qua
iamdiu depra-
uata atq; cor-
rupt. C. c. Orat.
presid. conc.*

Trid. ses. 11.

*Primordia cum
ita pauida
sunt Casiod.*

Luther offered

95. Conclus. to

be Disputed

at Wittenb.

dants, which loued their reputation more then Peace: But yet so, as the Complainants euer professed a ioynt allowance of those Fundamentall Trueths, which discried themselves, by their bright lustre, in the worst of that confusion; as not willing that God should leese any thing by the wrongs of men, or that men should leese any thing by the enuie of that euill Spirit, which had taken the aduantage of the publike sleepe for his Tares: Shortly then, according to the Prayers and predictions of manie Holy Christians, God would haue his Church reformed. How shall it be done? Licentious courses (as *Seneca* wisely) haue sometimes beene amended by correction, and feare, neuer of themselves; As therefore their owne President was stirred vp in the Counsell of Trent, to crie out of their corruption of Discipline; So was the Spirit of *Luther*, somewhat before that, stirred vp to taxe their corruption of Doctrine; but, as all beginnings are timorous, how

calmely

calmely did hee enter, and with what
 submisſe Supplications did hee ſue
 for redreſſe? I come to you (ſaith
 hee) moſt holy Father, and humbly
 proſtrate before you, beſeech you,
 that, if it bee poſſible, you would bee
 pleaſed to ſet your helping hand to
 the worke, Intreaties preuaile no-
 thing; The whiles, the importune
 inſolence of *Eckius*, and the vndiſ-
 creete carriage of *Caietan* (as *Luther*
 there profeſſes) forced him to a pub-
 like oppoſition. At laſt (as ſome-
 times euen Poyſons turne Medici-
 nall) the furious proſecution of abu-
 ſed Authoritie increaſed the Zeale of
 Trueth; Like as the repercuſſion of
 the flame intends it more; And as
 Zeale grew in the Plaintiue, ſo did
 Rage in the Defendant; So as now
 that was verified of *Tertullian* (*A-*
primordio, &c. From the beginning
 Righteouſneſſe ſuffers violence, and,
 no ſooner did God begin to bee wor-
 ſhipped, but Religion was attended
 with Enuie. The maſters of the *Py-*
thoniſſe are angry to part with a gaine-

Io. Tecelus of-
 ferſ the contra-
 ry Propoſ. at
Francf. vid.
hiſt. Conc. Trid.
l. 1. Luther, &c.
Ita venio lea-
tiſſime Pater,
&c. Et adhuc
proſtratus rogo
&c. Ep. ad Le-
onē, 10. lb. Lut.
10. Eckius, &
Silueſt. Pierius
cont. Lut. vid.
Hiſt. Co. Trid.
Sæpe ſalutis fu-
ere peſtifera.
Sen lames Ho-
goſtrat a Do-
minicā Inqui-
ſitor ſtiris vp
Pope Leo 10 ca-
pitall puniſh-
ment's of Luth.
& his fellow-
ers. lb. hiſt. Co.
A primordio
iuſtitia vim
patitur ſtatim
vt coli Deu
capit inuidia
religio ſortita
eſt. Tert. Scor-
piac. aduerſ.
Gnoſtic. c. 8.

Bapt. Porta.

Leonis Bulla.
Anno 1518.

*Puniri in-
gis gliscit au-
thoritas.*

Eras. Godesch.
Rosemund.
*Non defuisse
magno Theo-
logos qui non
verebantur
affirmare
nihil esse in
Luthero quin
per probatos
Auctores desen-
da posset. Eras.
lib. Epist. 15.
Godeschalco
Rosemund. &c.*

full (though euill) guest: Am I be-
come your enemy because I tolde
you the truth saith Saint Paul? yet
that truth is not more vnwelcome,
then successefull; For, as the breath
of a man that hath chewed Saffron,
discolours a Painted face, so this
blunt sincerity shamed the glorious
falshood of superstition.

The proud offenders, impatient
of reproofe, trie what fire and faggot
candoe for them; and now accord-
ing to the olde word, suppressed
spirits gather more authoritie; as
the Egyptian violence rather ad-
deth to Gods Israel. In so much as
Erasmus could tell the Rector of Lo-
nan, that by burning Luthers bookes,
they might rid him from the Libra-
ries of men, not from their hearts.

The ventilation of these points dis-
fused them to the knowledge of the
world; and now, vpon serious scan-
ning, it came to this (as that honor of
Rotterdam professeth) *(Non defuisse)*
that there wanted not great Diuines,
which durst confidently affirme, that
there

The old Religion.

there was nothing in *Luther*, which might not bee defended by good and allowed Authors.

Nothing doeth so whet the edge of wit as contradiction; Now, hee, who at first, like the blinde man in the Gospell (it is *Bezæes* comparison) saw men like trees, vpon more beare light, sees and wonders at those grosse superstitions, and tyrannies, wherewith the Church of God had beene long abused: And now, as the first Hue and Crie rayseth a whole Conntrie, the World was awakened with the noyse, and startling vp, saw, and stood amazed to see its owne flauerie and besottednesse: Meane while; That God, who cannot be wanting to himselfe, rayseth vp abettors to his trueth; The contention growes, Bookes flie abroad on both parts. Straight Bulls bellow from Rome nothing but Death, and Damnation to the opposites; Excommunications are thundred out, from their Capitoline powers, against all the partakers of this (so called

II

*Theod. Bez. cōtra Andræ
c. vid. Hist. conc. Trid. l. 1*

*Hutr. Zuingli
in Eccl. Zuingli
rich. Opposit se
Tratis Samp
soni Mediolani
Francis. Huga
Constantiens.
Episcopum op
ponit se Zuingli
lio ibid. Bulla
secunda Leonis
Papa. Anno
1520.*

called) Heresie; the flashes of publike Anathemaes strike them downe to Hell.

The condemned reproouers stand vpon their owne integritie, call Heauen and Earth to record, how iustly they haue complained, how vniustly they are censured; in large Volumes defending their innocence; and challenging an vdeniable part in the true visible Church of God, from which they are pretended to bee eiected; appeale, (next to the Tribunall of Heauen) to the sentence of a free generall Councell for their right.

Profer is made at last of a Synode at Trent; but neither free, nor generall; nor such, as would afford (after all semblances) either safetie of access, or possibilitie of indifferencie; That partiall meeting (as it was prompted to speake) condemns vs vnheard; right so as *Ruffinus* reports it in that case of *Athanasius*; *Iudicandi potestas, &c.* The power of iudging was in the accusers; contrary to the rule of their owne Law; *Non debet,*

Anno. 1518.
Vide Histor.
Concil. Trid. l. 1

Tres salui-con-
ductus concessi
Protestantibus;
sed quam fru-
stra vid. l. viii.
animaduersio-
nes in Relect.

Vid. Ep. Epi.
Quinq; Eccles.
in Hist. Concil.
Trid.
Iudicandi po-
testas apud
accusatores e-
rat. Ruffin. hist.
l. 1. cap. 17.

bellus

&c.

&c. The same party may not bee the Iudge, accuser, witnesse; contrary to that iust rule of *Theodericus*, reported by *Cassiodore* (*Sententia, &c.*) The sentence that is giuen in the absence of the parties is of no moment. We are still where wee were, opposing, suffering. In these termes we stand, what shall we say then, if men would either not haue deserued, or haue patiently indured reproofe, this breach had neuer beene. Woe be to the men by whom this offence commeth; For vs, that rule of Saint *Bernard* shall clearely acquit vs, before God, and his Angels (*Cum carpuntur vitia, &c.*) When faults are taxed, and scandall growes, hee is the cause of the scandall, who did that which was worthy to bee reproofed not he that reproofed the ill doer.

2. q. Multo, &c.
3. q. 7. Nullus debet.

Sententia non praesentibus
partibus dicta,
nullius momenti
est. Cassiod. de
Amicit. c. 5.
Nullus ante
rectam cogni-
tionem causa
debet priuari
suo iure. Ro-
driguez. Cas.
Consc. 241.

Cum carpun-
tur vitia, &c.
inde scandalum
oritur ipso sibi
scandali cau-
sa est qui fecit
quod argui de-
bet, non ille qui
arguit. Bern.
ad Hup. de
Sancto Vito.
Epist. 78.

CHAP.

CHAP. III.

The reformed vniustly charged with
 ueltie, heresie, schisme.

IF it therefore knowne to all
 the World, that our Church
 is onely Reformed, or Re-
 paired, not made new; there
 is not one stone of a new foundation
 laide by vs; Yea, the old wals stand
 still; Onely the ouer-casting of those
 ancient stones which are vntempered
 mortar of new inventions, displeaseth
 vs. Plainely, set aside the corrupti-
 ons, and the Church is the same.
 And, what are these corruptions,
 but vnfound adiections to the Anci-
 ent structure of Religion; These wee
 cannot but oppose, and are there-
 fore vniustly, and imperiously, cie-
 ted; Hence it is that ours is by the
 opposite stiled an Ablatiue, or ne-
 gatiue Religion; for so much as wee
 ioyne with all true Christians in all
 affirmatiue positions of ancient faith,
 onely standing vpon the deniall of
 some

*Nos vetera in
 stauramus, no-
 ua non prodi-
 mus. Eras. Co-
 descalco, &c.*

*Vide Repeuil-
 lis Politic. Re-
 form. An. 1588*

*Heresia non
 tam docet, cre-
 dere noua, quam
 veteranon cre-
 dere: magis e-
 nim heresis in
 non credendo.
 Ioan. Lensaus
 Bellidanus de
 Christiana li-
 bert. l. 12. c. 7.*

some late and vndue additaments to the Christian beleefe; Or if those additions bee reckoned for ruines: It is a sure rule which *Duradus* giues concerning materiall Churches, applyable to the Spirituall; that if the Wall bee decayed, not at once but successinely, it is iudged still the same Church, and (vpon reparation) not to bee reconsecrated, but onely reconciled. Well therefore may those mouthes stop themselves, which loudly call for the names of the Professors of our faith, in all succession of times, till *Luther* look't foorth into the World. Had wee gone about to broach any new positive Trueths, vnseene, vnheard of former times, well and iustly might they challenge vs for a deduction of this line of doctrine, from a pedigree of Predecessours; Now, that wee onely disclaime their superfluous, and nouell opinions, and practices, which haue bene by degrees thrust vpon the Church of God; retayning inuolably all former.

*Durand. Rati-
on. lib. I.*

Fisher, cont.
D. White, G
D. Featly.

former Articles of Christian faith, how idle is this plea, how worthy of hissing out? Who sees not now that all wee neede to doe, is, but to show that all those points which wee crie downe in the Romane Church, are such, as carrie in them a manifest brand of newnesse, and absurdity. This prooffe will clearely iustifie our refusall; Let them see how they shall once, before the awfull Tribunall of our last Iudge, iustifie their vncharitablenesse, who cease not vpon this our refusall to eiect, and condemne vs.

The Church of Rome is sicke; Ingenuous *Cassander* confesseth so; (*nec inficior, &c.*) I denie not (saith hee) that the *Romane* Church is not a little changed from her ancient beautie, and brightnesse, and that shee is deformed with many diseases, and vicious distempers; *Bernard* tels vs how it must bee dieted; profitable, though vnpleasing, medicines must bee powred into the mouth of it; *Luther*, and his asso-

ciates

*Accusatio non
debet admitti
quia non proce-
dit ex charita-
te 4. qu. 5.*

*Nec inficior
Rom. Ecclesiā
ā prisco suo de-
core & splen-
dore non parū
diuersam,
multisq; mor-
bis et vitiis de-
formatā. Cass.
de Offic. boni
viri, &c.
Vtilia vero &
nolenti ingerē-
da. Bern. de vi-
ta. Solit.*

ciates did this office (as *Erasmus* acknowledgeth; *Lutherus porrexit*) *Luther*, saith hee, gave the World a potion violent, and bitter; what euer it were, I wish it may breed some good health in the bodie of Christian people, so miserably foule with all kindes of euils. Neuer did *Luther* meane to take away the life of that Church, but the sicknesse; Wherein (as *Socrates* answered to his Iudges) surely, he deserved recompence, in steed of rage; For as Saint *Ambrose* worthily; (*Dulcior est*) sweeter is a religious chastisement; then a smoothing remission.

This that was meant to the Churches health, proues the Physicians disease; so did the bitternesse of our wholsome draughts offend, that wee are beaten out of doores; Neither did wee runne from that Church, but are driuen away, as our late Soueraigne professeth by *Cassanbous* hand; Wee know that of *Cyrill* in a true word;
edit
Those

*Lutherus porrexit orbi phar
macum viciu-
tum et amarū;
Id quale, quale
sit optarim vt
aliquid bone
sanitatis, &c.
Eras Georgio
Saxon. Duce.
lib. 21.*

*Nouis morbis
nouis obuiandū
medicamentis.
Bern. ep. 161.
Dulcior est re-
ligiosa castiga-
tio, quam bla-
da remissio.
Ambr in obit.
Theod. ser. 6.*

*Non fugimus
sed fugamur.
Cassanb. ad
Peron.
Qui ab Ecclesia
& communio-
ne, &c.
Cyril. orat. de
exitu Anima.*

*Oportebat quidem nihil nos
ferre ne Ecclesiam Dei scin-
deres. Dionys.
ad nouat. En-
sch. l. 8. c. 44.
Etc.*

*Qui statum
conturbat Ec-
clesia ab eius
limitibus ar-
ceatur. 2. Epist
Alexand. Pap.*

Those which seuer themselues from the Church, and Communion, are the enemies of God, and friends of Devils; and that which *Dionysius* said to *Nouatus*; Any thing must rather be borne, then that we should rend the Church of God: Farre, far was it from our thoughts, to teare the samelesse coate; or, with this precious Oyle of Truth to breake the Churches head.

Wee found iust faults; else, let vs bee guiltie of this disturbance. If now, choler vniustly exasperated with an wholsome reprehension, haue broken forth into a furious persecution of the gaine sayers, the sinne is not ours; If we haue defended our innocence with blowes, the sinne is not ours. Let vs neuer prosper in our good cause, if all the water of Tyber can wash off the bloud of many thousand Christian soules that hath beene shed in this quarrell; from the hands of the Romish Prelacie. Surely, as it was obserued of olde, that none of the
Tribe

Tribe of *Leui*, were the professed fol-
lowers of our Saviour, so it is too ea-
sie to obserue, that, of late times, this
Tribe hath exercised the bitterest en-
mitie vpon the followers of Christ.
Suppose wee had offended in the vn-
discreet managing of a iust reproofe;
it is a true rule of *Erasmus*, that gene-
rous spirits would bee reclaymed by
teaching, not by compulsion; and as
Alipius wisely to his *Augustine*; Heed
must be taken, least whiles we labour
to redresse a doubtfull complaint, we
make greater wounds then wee finde.
Oh how happy had it been for Gods
Church, if this care had found any
place in the hearts of her Gouver-
nours; who regarding more the en-
tire preservation of their owne ho-
nour, then Truth, and Peace, Were
all in the harsh language of warre
(μῆτις, βόλις) smite, kill, burne, perse-
cute: Had they beene but halfe so
charitable to their moderne reproo-
uers, as they professe they are to the
fore-going, how had the Church
flourished in an vnterrupted vnitie?

*Ingenia gene-
rosa doceri ca-
piunt, cogi non
ferunt; cogere
tyrannorum est,
cogi tantum
asinorum. Eras-
mus. vbi
supra.*

*Cauendum est
ne cum re du-
biam emenda-
re volumus
maiora vulne-
ra faciamus.
Alip. August.
Epist. 239.*

*Index Expurgat. Belg. inssu
Phil. 2. Ant-
werp. Offic.
Plant.
In Catholicis
veteribus alios
plurimos, &c.*

In the old Catholike Writers (say they) wee beare with many errors, wee extenuate, and excuse them. wee find shifts to put them off; and deuise some commodious senses for them; Guiltinesse, which is the ground of this fauour, workes the quite contrary courses against vs: Alas, how are our Writings racked, and wrested to enuious senses, how misconstrued, how peruerterd, and made to speake odiously on purpose to work distaste, to enlarge quarrell, to draw on the deepest censures.

Woe is me, this cruell vncharitablenesse is it, that hath brought this miserable calamitie vpon distracted Christendome; Surely, as the ashes of the burning Mountain *Vesunius* being dispersed farre and wide, bred a grievous Pestilence in the Regions round about; so the ashes that flie from these vnkindly flames of discord haue bred a wofull infection, and death of Soules through the whole Christian World.

*Magdeb. Cent.
2.*

CHAP.

CHAP. IIIL.

The Church of Rome guiltie of
this Schisme.

IT is confessed by the President of the Tridentine Councell, that the depravation of discipline and manners of the Romane Church, was the chiefe cause and originall of these dissentions. Let vs cast our eyes vpon the Doctrines, and wee shall no lesse finde the guilt of this fearefull Schisme to fall heauily vpon the same heads.

For first, (to lay a sure ground;) Nothing can be more plaine then that the Romane is a particular Church, as the Fathers of *Basil* well distinguish it, not the vniuersall; though we take in the Churches of her subordination or correspondence: This trueth wee might make good by authority, if our very senses did not saue vs the labour.

Secondly, No particular Church (to say nothing of the vniuersall

C 2

since

*Qua iam diu
depravata at-
que corrupta,
harum ipsarū
hæresium mag-
næ ex parte
causa origoq;
existit. Orat.
vra. Cōc. Trid.
sess. II. Petrus
Nō sum con-
cil. sub sexto 4.
Si authoritas
quærat, or-
bis maior est;
vrbe ubicunq;
fuerit Episcopus
sue Romæ,
sue Eugulii
Hieron. Eua-
grio. Waldens.
doctr. fid. Tom
1. l. 2. Puschius
Hierar. Eccl.
1. 6. 3. Tur-
rectus. Et alii.
Vid. Mort. ap-
pel. l. 4. c. 2. §. 6.
Answer of the
Bishop of St.
Davids Chapl.
to Fisher.*

*Nec Papa, nec
Episcopus pro-
prie potest pro-
positionem ali-
bareticare.*

since the Apostolike times) can haue power to make a fundamentall point of faith; It may explaine or declare, it cannot create Articles.

Thirdly, Onely an error against a point of faith, is Heresie.

Fourthly, Those points wherein wee differ from the Romanists are they, which onely the Church of Rome hath made fundamentall, and of Faith.

Fifthly, The reformed, therefore, being by that Church illegally condemned for those points, are not hereticks.

Hee is properly an Hereticke, (saith *Hofius*,) who being conuicted in his owne iudgement, doth of his owne accord cast himselfe out of the Church; For vs, wee are neither conuicted in our owne iudgement; nor in the lawfull iudgement of others; Wee haue not willingly cast our selues out of the Church, but how euer wee are said to be violently eicted, by the vndue sentence of malice, hold our selues close to the bosome

*Gerf. An liceat
in causis fidei,
&c.*

*Nil. Thessa. O-
rat. de dissens.
Is proprie ha-
reticus dicitur
qui suo ipsius
iudicio condē-
natus sua spon-
te seipsum eci-
cit ab Ecclesia.
Hofius de legi-
timis iudici-
bus rerum. Ec-
cles. l. 2.*

bosome of the true Spouse of Christ, neuer to bee remooued; As farre therefore from Heresie as Charitie is from our Censures. Onely we stand conuicted by the doome of good Pope * Boniface; or * Syluester Prieris. *Quicumque non, &c.* Whosoever doeth not relie himselfe vpon the Doctrine of the Romane Church, and of the Bishop of Rome as the infallible rule of faith, from which euen the Scripture it selfe receiues her force, hee is an Hereticke. Whence followes that the Church of Rome condemning and ciecting those for Hereticke which are not, is the author of this wofull breach in the Church of God.

I shall therefore, I hope, abundantly satisfie all Wise and indifferent Readers, if I shall shew that those points which wee refuse, and oppose, are no other then such, as by the confessions of ingenuous Authors of the Romane part, haue bin (besides their inward falsity) manifest vpstarts; lately obtruded vpon the Church)

THE

C 3

such

* Subesse Romano, &c.
Extr. de maior
Obed. vnam,
&c.
* Silu. Prier.
Epitom. resp.
ad Luther.
l. 2. c. 7.

*Nilus imputat
diuisiones orbis
Christiani praesumptionis Ro-
manae Ecclesiae,
qua suscepit
in se absq; Gra-
cis definire de
rebus fidei, &
contra senti-
entes anathe-
ma re ferre.
Orat. de dissens
Eccles.*

Ego si peregrinum dogma induxero ipse peccavi, Bern. in Cant. Ser. 30. Cit. Demosth. Annot. in leg. 12. Tab.

μεταγενεσιαι
διαταξεις
συνετα
των παλαιων
Modest. Annot.
ibid.

such as our ancient Progenitours in many hundreds of successions, either know not, or received not into their believe, and yet both lived and dyed worthy Christians. Surely it was but a iust speech of Saint Bernard, and that which might become the mouth of any Pope, or Councell; (*Ego si peregrinum, &c.*) If I shall offer to bring in any strange opinion; it is my sinne: It was the wise Ordinance of the *Thurians*, as *Diodorus Siculus* reports, that hee who would bring in any new Law amongst them to the preiudice of the old, should come with an Halter about his necke into the assembly, and there, either make good his proiect, or die. For, howeyer in humane Constitutions (*μεταγενεσιαι, &c.*) the later orders are stronger then the former; yet in Divinity, *Primum verum*; The first is true, as *Tertullians* rule is; The old way is the good way, according to the Prophet; Here wee hold vs; and because wee dare not make more Articles then our Creedes, nor more Sinnes then our

our Ten Commandements, wee are indignely cast out.

Let vs therefore addresse our selues roundly to our promised taske; and make good the noueltie, and vnreasonablenesse of those points we haue reiected; Out of too many Controuersies disputed betwixt vs, wee select onely some principall; and out of infinite varieties of euidence, some few irrefragable testimonies.

CHAP. V.

The newnesse of the Article of Iustification by inherent Righteousnesse.

TO begin with Iustification. The Tridentine Fathers, in their seauen moneths debating of this point, haue so cunningly set their words, that the error which they would establish, might seeme to be either hid, or shifted, yet, at the last, they so far declare themselves, as to

C 4

deter-

*Card. de Monte
præs. Concil.
Orat. sua. sess.
11. professes
what they
meant to haue
dispatcht in 15.
dayes; cost se
uen monthes
worke.*

*Vnica formalis
causa est iusti-
tia Dei non
qua ipsa iustus
est, sed qua nos
iustos facit, &c
Concil. Trid.
Sess. 6.*

*Secundum pro-
priam causamq;
dispositionem
& cooperatio-
nem. ibid.
Si quis dixerit,
&c per eam
ipsam forma-
liter iustos esse
Vel sola im-
putatione iustitia
Christi vel sola
remissione pec-
catorum, &c.
anathema sit.
Can. 10. 11.*

determine, that the onely formall cause of our Iustification is Gods Iustice, not by which hee himselve is Iust, but by which hee makes vs iust; wherewith being endowed by him wee are renewed in the Spirit of our mindes, and are not onely reputed, but are made truely iust, receiuing e- uery man his owne measure of Iu- stice, which the Holy Ghost di- uides to him, according to each mans predisposition of himselve, and cooperation; And withall, they de- nounce a flat *Anathema* to all those, who shall dare to say that wee are formally iustified by Christs Righte- ousnesse, or by the sole imputation of that Righteousnesse; or by the sole remission of our sinnes, and not by our Inherent Grace diffused in our Hearts by the Holy Ghost; Which termes they haue so craftily laide together, as if they would cast an aspersion vpon their Adversaries, of separating the necessitie of San- ctification from the pretended Iu- stification by Faith; wherein all our words

words and writings will abundantly cleare vs, before God and men; That there is an Inherent Iustice in vs, is no lesse certaine, then that it is wrought in vs by the Holy Ghost. For God doeth not Iustifie the wicked man as such; but of wicked makes him good; not by meere acceptation, but by a reall change; whiles he Iustifies him whom hee Sanctifies; These two actes of Mercie are inseparable; But this Iustice being wrought in vs by the Holy Spirit, according to the modell of our weake receit, and not according to the full power of the infinite agent, is not so perfect, as that it can beare vs out before the Tribunall of God.

It must bee onely vnder the garment of our elder Brother, that wee dare come in for a Blessing; His Righteousnesse made ours by Faith, is that whereby wee are Iustified in the sight of God; This Doctrin is that which is blasted with a Tridentine curse.

Hearc now the Historie of this Doctrin

Nunquam remittetur culpa quin simul infundatur iustitia. Bellar. l. 2. de iustific. cap. 13.

Perfecta sunt opera Dei ex Deuter. 32. Bellar. l. 2. de iustific. c. 14. Iustitiam in nobis recipientes unusquisque suam secundum mensuram quam Spiritus Sanctus partitur singulis prout vult, & secundum propriam cuiusque dispositionem. Conc. Trid. ubi supra.

Doctrin of Iustification, related by their *Andrew Vega* (*de Iustif. lib. 7. cap. 24.*) *Magna fuit, &c.* Some ages since (saith hee) there was a great concertation amongst Diuines, what should bee the formall cause of our Iustification : some thought it to bee no created iustice, infused into man, but onely the fauour and mercifull acceptation of God. In which opinion the Maister of Sentences is thought by some to haue beene : Others whose opinion is more common, and probable, held it to be some created qualitie informing the soules of the Iust; This opinion was allowed in the Councell of Vienna; And, the Schoole-doctors after the Maister of Sentences deliuered this not as probable onely, but as certaine : Afterwards, when some defended the opposite part to bee more probable, it seemed good to the holy Synode of Trent, thus to determine it. So as, till the late Councell of Trent) by the confession of *Vega* himselte) this opinion was mainrained, as probable onely;

onely; not as of Faith: Yea, I adde, by his leaue, the contrary wastill then most currant.

It is not the Logicke of this point we strue for; It is not the Grammar; it is the Diuinitie: What is that whereby wee stand acquitted before the Righteous Iudge, whether our inherent Iustice, or Christs imputed Iustice apprehended by Faith; The Diuines of Trent are for the former, all Antiquity with vs for the latter. A iust Volume would scarce containe the pregnant Testimonies of the Fathers to this purpose.

Saint *Chrysostome* tells vs it is the wonder of Gods Mercy, that hee who hath sinned, confesseth, is pardoned; secured, and suddenly appeares Iust, Iust, but how? The Crosse tooke away the Curse (saith hee) most sweetly, Faith brought in Righteousnesse, and Righteousnesse drew on the Grace of the Spirit.

Saint *Ambrose* tells vs that our carnall infirmitie blemisheth our workes,

Forense vocab. Iustif. verbum iustificandi in alia significatione usurpant patres. Chemm. exam. de Iustif. Causa formati propter quam homo dicitur iustus coram Deo. Bellar. l. 2. de Iustif. c. 1.

Yet in the next Chapter hee corrects this propter in Chénistius; and expresses it by lib. 2 c. 2.

Chrysost. in Gen. hom. 2. O misericordia magnitudinem E. c. repenteq; iustua apparet.

Chrys. in Gal. c. 3. Crux sustulit exercitationē fides inuexit iustitiam iustitiam iustitia vero gratiam spirituum alexit.

*Ambros. de la-
cob. et vita be-
ata. Non operi-
bus iustifica-
mur sed fide,
quoniam car-
nalis infirmi-
tas, &c. lb. c. 6.
Non gloriabor
quia mens, &c.
Similiter de
Cain & Abel.
l. i. c. 9. de fuga,
S. c. 3. & 7.
Hieron. aduer.
Pelag. l. i. Tūc
iusti sumus im-
perfectos nos
&c.*

*Gregor. in E-
zech. hom 7. ad
finem, iustus
igitur aduoca-
tus noster, &c.*

workes, but that vprightnesse of our Faith couers our errours, and obtaines our pardon; And professeth that hee will Glory, not for that he is Righteous, but for that hee is Redeemed, not for that he is void of sinnes, but for that his sinnes are forgiven him.

Saint *Ierome* tells vs then wee are iust when we confesse our selues sinners, and that our Righteousnesse stands not in any Merit of ours, but in the meere Mercy of God; and, that the acknowledgement of our imperfection, is the imperfect perfection of the Iust.

Saint *Gregorie* tells vs that our Iust Aduocate shall defend vs Righteous in his Iudgement, because wee know and accuse our selues vnrighteous, and that our confidence must not bee in our acts, but in our Aduocate.

But the sweete and passionate speeches of Saint *Austen*, and Saint *Bernard* would fill a booke alone; neither can any reformed Divine either more disparage our inherent Righteousnesse,

ousnesse, or more magnifie and challenge the imputed; It shall suffice vs to giue a taste of both:

Wee haue all therefore, Brethren, receiued of his fulnesse; Of the fulnesse of his Mercy, of the abundance of his Goodnesse haue wee receiued; What? Remission of sinnes that we might bee Iustified by Faith; And what more, Grace for Grace; that is, for this Grace wherein wee liue by Faith, wee shall receiue another; saith that Diuine of the Fathers, And soone after; All that are from sinfull *Adam*, are sinners, all that are Iustified by Christ, are Iust, not in themselues; but in him; for in themselues, if ye aske after them, they are *Adam*; in him, they are Christs. And elsewhere; Reioyce in the Lord, and be glad, O ye Righteous: O Wicked, O proud Men that reioyce in your selues; now beleeuing in him who iustifieth the wicked, your Faith is imputed to you for Righteousnesse.

Reioyce in the Lord; Why? Because

Ergo Fratres, omnes de plenitudine eius accepimus de plenitudine misericordiae, &c.

Quid? Remissionem peccatorum ut iustificaremur ex fide. August.

Tract. 3. in Iohannem.

Omnes qui ex Adam cum peccato, peccatores omnes qui per Christum iustificati, iusti non in se, sed in illo. Nam in se si interrogas Adam sunt,

&c. lb. Aug.

Latamini, &c. O qui latamini in vobis, O impij, O superbi qui latamini in vobis; iam credentes in eum qui iustificat impium,

&c. Aug. 2.

Enar. in Ps. 31.

*Quis accusauit
Ecce. Sufficit
mihi ad omnē
iustitiā solum
habere propiti-
um; cui soli pec-
caui.*

*Omne quod Sc
Non peccare
Dei iustitia
est: hominis
iustitia indul-
gentia Dei,
Bern. in Cant.
Ser, 23.*

*Et si misericor-
dia Domini,
Ecce. Nunquid
iustitias meas
Domine me-
morabor iusti-
tie tue solius,
Ecce.*

*Non est palliū
breue, Ecce,*

Because now yee are iust; and whence are yee iust? Not by your owne Merits, but by his Grace; Whence are yee iust; because yee are iustified.

Who shall lay any thing to the charge of Gods Elect? It sufficeth me for all righteousness that I haue that God propitious to mee, against whom onely I haue sinned; All that hee hath decreed not to impute vnto me, is as if it had not beene; Not to sinne is Gods Iustice, mans iustice is Gods indulgence, saith deuout *Bernard.*

How pregnant is that famous profession of his. And if the mercies of the Lord be from euerlasting, and to euerlasting; I will also sing the mercies of the Lord euerlastingly; What, shall I sing of my owne righteousness? No Lord, I will remember thy righteousness, alone; for that is mine too; Thou art made vnto mee, of God, righteousness; should I feare that it will not serue vs both? It is no short Cloake, that it should

not couer twaine ; Thy righteousnesse is a righteousness for euer ; and what is longer then eternitie ? Beholde , thy large and euerlasting mercie will largely couer both thee and mee, at once ; In mee it couers a multitude of sinnes, in thee, Lord, what can it couer but the treasures of pittie , the riches of bountie : Thus he.

What should I neede to draw downe this Truth through the times of *Anselme*, *Lombard*, *Bonauenture*, *Gerson*.

The Manuall of Christian Religion, set forth in the Prouinciall Councell of *Coleyne*, shall serue for all ; *Bellarmino* himselfe grants them herein ours ; and they are worth our entertayning ; That Booke is commended by *Cassander* , as maruellously approued by all the learned Diuines of Italy , and France, as that, which notably sets forth the summe of the iudgement of the Ancients concerning this , and of other points of Christian Religion ;

(N^o 5

*Et te pariter
& me oportet
largiter larga
& aeternaiu-
sitia, &c.
Bern sup Cant.
Serm. 61.*

*Bellarmino de la-
tis l. 2. c. 1. &
l. 3. c. 3.*

*Qui liber ab
omnibus erudi-
toribus Theo-
logis etiam per
Italiam &
Galliam sum-
mopere com-
mendatus fuit
&c. Cass. Can-
sult. Art. 4.*

*Nos dicimus
hominem per
fidem donum
iustificationis
tum demum
accipere, &c.
Enchirid. Colō.*

(*Nos dicimus, &c.*) Wee say that a man doeth then receive the gift of Iustification by Faith, when being terrified, and humbled by repentance, he is againe raised vp by Faith, beleevuing that his sinnes are forgiven him for the Merits of Christ; who hath promised Remission of sinnes to those that beleve in him; and when hee feels in himselfe new desires; so as detesting euill, and resisting the infirmitie of his flesh, he is inwardly inkindled to an indeauour of good; although this desire of his bee not yet perfect. Thus they, in the voyce of all Antiquitie; and the then-present Church. Onely the late Councell of Trent hath created this opinion of Iustification a point of Faith.

SECT. II.

The error hereof against.

Scripture.

YET if age were all the quarrell, it were but light, For, though newnesse

newnesse in diuine Truthes is a iust
cause of suspition, yet wee doe not
so shut the hand of our munificent
God, that he cannot bestow vpon his
Church new illuminations in some
parcels of formerly-hidden verities;
It is the charge both of their *Canns*,
and *Caletan*, that no man should de-
test a new sense of Scripture for this,
that it differs from the ancient Do-
ctors; for God hath not (say they)
tyed exposition of Scripture to their
senses.

Yea, if wee may belecue *Salme-
ron*, the later Diuines are so much
more quick-sighted; they, like the
Dwarfe sitting on the Gyants shoul-
der, ouer-looke him that is farre
taller then themselves. This posi-
tion of the Romane Church is not
more new, then faultie: Not so
much noueltie, as Truth conuinceth
Heresies, as *Tertullian*; Wee had
beene silent, if wee had not found
this point (besides the latenesse) er-
roneous: Erroneous; both against
Scripture, and Reason. Against

D

Scripture

*Can. loc. com.
l. 7. c. 3. ref.
huc de Calet.*

*Quo iuniores,
eo perspicacio-
res Salmer in
Rom. 5. Disput.
51.*

*Hereses non
tam nouitas
quam veritas
reusincit. Ter-
tul. de Veland.
Virgin.*

Scripture, which euery where reacheth, as, on the one side the imperfection of our inherent righteousnesse, so, on the other, our perfect Iustification by the imputed Righteousnesse of our Sauour, brought home to vs by Faith.

Iob 9. 2. 3.

The former *Iob* saw from his dunghill; How should a man bee Iustified before God? If hee will contend with him, hee cannot answere one of a thousand; Whence it is, that Wise *Solomon* asks, Who can say, My heart is cleane; I am pure from sinne: And himselfe answers, There is not a Iust man vpon earth, which doeth good, and sinneth not. A Truth which (besides his experience) hee had learned of his Father *David*, who could say; Enter not into Iudgement with thy Seruant (though a man after Gods owne Heart) for in thy sight shall no man living bee iustified. And if thou Lord, shouldst marke iniquities, O Lord who shall stand?

Prou. 20. 9.

Eccles. 7. 20.

Psal. 141. 2.

Psal. 130. 3.

Esa. 64. 6.

For wee are all as an vncleane thing
(we

(we saith the Prophet *Esay*, including euen himselfe) and all our Righteousnesse are as filthy ragges: And was it any better with the best Saints vnder the Gospel? I see (saith the chosen Vessell) in my members, another law warring against the law of my minde, and leading mee captiue to the law of sinne, which is in my members.

Rom. 7. 23.

So as in many things we sinne all: And if we say that we haue no sinne, we doe but deceiue our selues, and there is no trueth in vs.

Iam. 3. 2.

I Ioh. 1. 8.

The latter, is the summe of Saint Pauls Sermon at Antioch; Bee it knowne vnto you, Men and Brethren, that through this man is preached to you forgiveness of sinnes; and by him all that beleue are Iustified: They are iustified, but how? Freely, by his Grace: What Grace? Inherent in vs, and working by vs? No; By Grace are yee saued through Faith; and that, not of your selues; it is the gift of God. Not of workes, least any man should boast. Workes are ours, but this is Righteousnesse of God, which

Afts. 13. 39.

Rom. 3. 24.

Ephes. 2. 8. 9.

Rom. 3. 22.

Rom. 4. 5.

is by the faith of Iesus Christ, to all them that beleue. And how doth this become ours? By his gracious imputation: Not to him that worketh, but beleueneth in him who iustificieth the wicked, is his faith imputed for righteousness.

2 Cor. 5. 21.

Loe; it is not the act, not the habit of faith that iustificieth, it is hee that iustifies the wicked, whom our faith makes ours, and our sinne his; Hee was made sinne for vs, that wee might bee made the righteousness of God in him. Loe, so were wee made his righteousness, as hee was made our sinne. Imputation doth both; It is that which enscowes our sinnes vpon Christ, and vs in his righteousness; which both couers and redresses the imperfection of ours. That distinction is cleare, and full; That I may bee found in him, not hauing mine owne righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of GOD by faith. Saint Paul was a great Saint; he

Philip. 3. 9.

he had a righteousness of his owne (not as a Pharisee onely, but as an Apostle) but that which hee dares not trust to, but forsakes, and cleaves to Gods: not, that essentiall righteousness, which is in GOD, without all relation to vs, nor that habit of iustice which was remaying in him; but that righteousness, which is of GOD, by faith made ours. *Thus being iustified by faith, wee have peace with God through our Lord Iesus Christ.* For what can breake that peace but our sinnes: and those are remitted; For, who shall lay any thing to the charge of Gods Elect, it is God that iustifies: And in that remission is grounded our reconciliation; For GOD was in Christ reconciling the world to himselfe, not imputing their sinnes unto them; but contrarily, imputing to them his owne righteousness, and their faith for righteousness. We conclude then, that a man is iustified by faith. And blessed is hee to whom the Lord imputes righteousness without workes:

Rom. 5. 1.

Rom. 8. 33.

2 Cor. 5. 19.

2 Cor. 5. 21.

Rom. 3. 28.

Rom. 4. 6.

Ad hac vide

Gen. 15. 6.

Esa. 43. 25.

Esa. 50. 8.

Esa. 53. 11.

Rom. 3. 20. &

3. 26.

Rom. 3. 30.

Rom. 4. 2. 3.

Rom. 4. 9. & 16.

Rom. 5. 9. 18. 19.

Rom. 8. 1.

Rom. 10. 5. 10.

1 Cor. 4. 4.

Gal. 2. 16. 16.

Gal. 3. 6.

Gal. 3. 6.

Gal. 3. 11. 22.

24.

Blessed are they whose iniquities are forgiven, and whose sinnes are ebnered.

Let the vaine Sophistry of carnall mindes deceiue it selfe with idle subtilties, and seeke to elude the plaine Truth of God, with shifts of wit; we blesse God for so cleere a light; and dare cast our Soules vpon this sure euidence of God; attended with the perpetuall attestation of his ancient Church.

SECT. III.

Against Reason.

Non maius est
creare calum

q̃ terram.

quam peccato-
res iustificare.

Gerf.

Tract. sup.

Magnificat. 10

Bern. de verbis

Esai. Ser. 5.

LAstly, Reason it selfe fights against them. Nothing can formally make vs Iust but that which is perfect in it selfe; How should it giue what it hath not? Now our inherent Righteousnesse, at the best, is in this life, defectiue (*Nostra siqua est humilis, &c.*) Our poore Iustice. (saith Bernard) if wee haue any, it is true, but it is not pure. For how should it bee pure, where we cannot but be faulty? Thus he. The challenge is vnanswerable.

To

To those that say they can keepe Gods Law, let mee giue Saint Hieromes answer to his *Ctesiphon*; *Profer quis impleuerit*; Show me the man that hath done it. For, as that Father elsewhere, *In thy sight shall none living be iustified*; Hee said not, no man, but, nope living, nor Evangelists, nor Angels, nor Thrones, nor Dominions; If thou shalt marke the iniquities euen of thine Elect, saith Saint Bernard, *Who shall abide it*. To say now that our actual iustice, which is imperfect through the admixtion of veniall finnes, ceaseth not to bee both true and (in a sort) perfect iustice, is, to say, there may be an vniust iustice, or a iust iniustice; that euen muddie water is cleare, or a leprous face beautifull.

Besides, all experience euinceth our wants: For as it is Saint Austens true obseruation; Hee that is renewed from day to day, is not all renewed, and so much as hee is not renewed, so much hee must needs be in his olde corruption; And, as hee

Hieron. ad Ctesiphon.

Hieron. de filio prodigo.

Bern in Can. ser. 73.
Iustitia actualis imperfecta, &c. non definit tamen esse vera iustitia, &c. suo quodam modo perfecta.
Bell. de iustif. l. 2. c. 14.

Aug. ad Hier. Ep. 29.

speakes to his *Hierome*, of the degrees of Charity; there is in some more, in some lesse, in some none at all, but the fullest measure which can receiue no encrease, is not to be found in any man, whiles hee liues here; and so long as it may bee encreased, surely that which is lesse then it ought, is faulty; from which faultinesse it must needes follow, that there is no iust man vpon earth which doth good, and sinneeth not; and thence in Gods sight shall none liuing be iustified. Thus he. To the very last houre our Prayer must bee, *Forgiue vs our trespasses*; Our very daily endenour therefore of encreasing our renovation, conuinceth vs sufficiently of imperfection; and the imperfection of our Regeneration conuinceth the impossibility of Iustification by such inherent righteousness.

In short therefore since this doctrine of the Roman Church, is both new and erroneous; Against Scripture and reason, wee haue iustly refused to receiue it into our beliefs;
and

and for such refusall are vniustly
elected.

CHAP. VI.

The newnesse of the doctrine
of Merit.

MERIT is next; wherein the
Councell of Trent is no lesse
peremptory. If any man shall
say that the good workes of a
man iustified, doe not truly merit eternall
life, let him be Anathema.

It is easie for error to shroud it
fesse vnder the ambiguitie of words;
The word *Merit* hath beene of large
use with the Ancient, who would
haue abhorred the present sense;
with them it sounded no other then
Obtaining, or Impetration; not,
as now, earning in the way of con-
digne wages, as if there were an e-
quality of due proportion betwixt
our Workes, and Heauen; without
all respects of pact, promise, fauour;

accor-

Concil. Trid.
sess. 6. c. 16. cā.
32. si quis, &c.
augmentum
gratia, vitam
aeternā. & ex-
sua vita aet-
na consecutio-
nem Anathe-
ma sit, &c.

O felix culpa
qua talem me-
ruit habere
saluatorem,
Ecclesia canit
in benedictione
Ceres. Salm. in
I Tim. 1.
Apostoli a suis
criminibus occi-
di merunt.
Aug. in Psal.
35.

Maiores est mea
iniquitas? quā
ut veniam me-
rear Gen. 3.
Vulg. Tral.
vid. Mort ap-
poh.

Manet. sempi-
terna requies

Ec.

Basil. in psal.

114.

u. vgl. o. d. i. n.
ma. tu. v. e. p. o. v.

Ec.

Vetere omnes
summa consen-
su tradunt.

Ec. Cassand.

Consult de bo-
nis quest.

Neque ab hac

Ec. Scholastic

scriptores Ec.

recentiores Ec.

scholastic, Ec.

-1000 audire

invenire in

129. m. quā.

28

according to the bold Comment of
Sotus, Tollet, Pererius, Costerus, Weston,
and the rest of that straine.

Farre, farre was the gracious hu-
militie of the Ancient Saints from
this so high a presumption; Let
Saint Basil speak for his followes;
Eternall rest remaynes for those
who in this life haue lawfully stri-
uen, *(for vgl. o. d. i. n. xi. d. c. i.)* not for
the Merits of their deedes, But of
the grace of that most munificent
God in which they haue trusted:
Why did I name oncs, when they
all with full consent (as *Cassander*
witnesseth) profess to repose them-
selues wholly vpon the meere mer-
cie of God, and merit of Christ
with an humble renunciation of all
worthinesse in their owne workes.
Yea, that vnparriall Author deriues
this Doctrine euen through the
lower Ages of the Schoolemen, and
later Writers; *Thomas of Aquinas*,
Durand, *Adrian de Traiecto* (after-
wards Pope) *Gliftoncus*, and deliuer
it for the voyce of the then present
Church;

Church; And, before him *Thomas Waldensis* the great Champion of Pope *Martine*, against the mis-called Hereticks of his owne name; professes him the sounder Divine, and truer Catholique, which simply denyes any such Merit, and ascribes all to the meere grace of God, and the will of the giuer. What should I need to darken the ayre with a cloud of witnesses, their *Gregorie Ariminenfis*, their *Brugensis*, *Marsilius*, *Pighius*, *Eckius*, *Ferus*, *Stella*, *Faber Stapulensis*; Let their famous Preacher *Royard* shut vp all (*Quid igitur is qui Merita pretendit, &c.*) Whosoever he bee that pretends his Merits, what doth hee else but deserue hell by his Workes?

Let *Bellarmines* *Tutissimum est, &c.* ground it selfe vpon Saint *Bernards* experimentall resolution, *Periculosa habita est*, Perilous is their dwelling place who trust in their owne Merits; perilous, because ruinous; All these and many more teach this, not as their owne doctrine, but as the

Tho. Wald.
tom. 6. sacr.
Tit. 1. c. 7.
Thom. Wald.
praelatus
Wiclistarum
impugnator.
And. Vega. l. 7.
de Causis In-
sist. c. 24.

Royard. tom. 5.
Dominic. II.
post Pentecost.

the Churches; Either they and the Church whose voyce they are, are Heretickes with vs, or we Orthodox with them; and they and we with the Ancients.

The noueltie of this Romane Doctrine is accompanied with error; Against Scripture, against reason:

SECT. II.

Against Scripture.

THat God doeth graciously accept, and munificently recompence our good workes, even with an incomprehensible glory; wee doubt not, we denie not; but this, either our of the Riches of his Mercy, or the Iustice of his promise; but that wee can earne this at his hands, out of the intrinsecall worthinesse of our acts, is a challenge too high for flesh and blood, yea, for the Angels of Heaven.

How direct is our Saviours instance of the servant come out of the field, and commanded by his Master to attendance.

tendance. Doeth hee thanke that Ser-
uant because hee did the things that were
commanded him? I trow not; so like-
wise yee, When yee shall haue done all
things which are commanded you, say,
wee are vnprofitable seruants; Vnpro-
fitable perhaps (you will say) in re-
spect of meriting thanks; not vnpro-
fitable in respect of meriting wages;
For to him that worketh is the re-
ward, not reckoned of grace, but of
debt: True, therefore herein our case
differeth from seruants, that wee may
not looke for Gods reward as of
debt, but as of Grace; By Grace are ye
saued through Faith; neither is it our
earning, but Gods gifts. Both, it can-
not be; For if by grace, then it is no
more of workes (euen of the most re-
nued) otherwise Grace is no more
Grace; but if it be of Workes, then it
is no more Grace, otherwise worke
should be no more worke; Now, not by
workes of Righteousnesse which we haue
done (at our best) but according to his
Mercy he sauesth vs; Were our Salua-
tion of Workes, then should Eternall
life

Luc. 17. 9. 10.

Rom. 4. 4.

Ephes. 2. 8.

Rom. 11. 6.

Tit. 3. 5.

Rom. 5. 23.

life bee our wages, but now; The wages of sinne is Death, but the gift of God is Everlasting life through Iesus Christ our Lord.

Against Reason. III.

IN every reason, where all is of meer dutie, there can be no merit; for how can wee deserve reward by doing that which if we did not, wee should offend? It is enough for him that is obliged to his taske, that his worke is well taken: Now, all that we can possibly do, and more, is most iustly due vnto God by the bond of our Creation, of our Redemption; by the charge of his royall Law; and that sweete Law of his Gospel: Nay, alas, wee are farre from being able to compasse so much as our duetie; In many things we sinne all. It is enough that in our glory wee cannot sinne; though their *Faber Stapulensis* would not yeeld so much, and taxeth *Thomas* for

Alex. Pofaut.
m. 1. 2. a. qu. 4.
Artic. 4. disp. 4.

for saying so : with the same presumption that *Origen* held the very good Angels might offend; Then is our grace consummate : Till then our best abilities are full of imperfection; therefore the conceit of merit is not more arrogant, then absurd.

Wee cannot merit of him whom we gratifie nor: Wee cannot gratifie a man with his owne; All our good is Gods already, his gift, his propriety: *what have wee that we have not received?* Not our Talent onely, but the improvement also is his meere bountie; There can bee therefore no place for Merit.

In all iust Merit there must needs bee a due proportion betwixt the act, and the recompence. It is of fauour, if the gift exceed the worth of the service.

Now, what proportion can bee betwixt a finite, weake, imperfect obedience (such is ours at the best) and an infinite, full and most perfect glory: The bold Schooles dare say that the naturall and entitatieue value

*Gloria est gratia consummata
ta P. Ferius
Specim. Schol.
Orth. c. 13.*

I Cor. 13.

*Pesant. in 3.
Th 9. 1. art. 2.
Valor physicus
& entitativus
opus operum
Christi, &c.*

*Abſit vt iuſti
vitam aternā
expectent ſicut
pauper eleemo-
ſynam. Rurad.
Tap. ex Artic.
Colon.
Aug. de verb.
Apoſt. ſer. 2.*

value of the Workes of Chriſt him-
ſelfe was finite, though the morall
value was infinite. What then ſhall
be ſaid of our workes, which are, like
our ſelues, meere imperfection; We
are not ſo proud that wee ſhould
ſcorne (with *Rurad. Tapperus*) to ex-
pect Heauen as a poore man doeth
an Almes, rather, (according to Saint
Anſtens charge (*Non ſit caput turgi-
dum, &c.*) (Let not the head bee
proud, that it may receiue a crowne.)
We doe with all humilitie, and ſelfe-
deiection looke vp to the bountifull
hands of that God, who crowneth
vs in mercy and compaſſion.

This Doctrin then of Merit be-
ing both new and Erroneous, hath
iuſtly Merited our reproofe and de-
teſtation; and we are vniuſtly cenſu-
red for our cenſure thereof.

GRASP.

CHAP. VII.

The newnesse of the Doctrine of
Transubstantiation.

THe point of Transubstantia-
tion is iustly ranked amongst
our highest differences. Vpon
this quarrell, in the very last age, how
many soules were sent vp to Heauen,
in the midst of their flames; as if the
Sacrament of the Altar had beene
sufficient ground of these bloody Sa-
crifices.

The definition of the Tridentine
Councell is herein beyond the wont)
cleare, and expresse. If any man shall
say that in the Sacrament of the sa-
cred Eucharist, there remains still
the substance of Bread and Wine, to-
gether with the Body and Blood of
our Lord Iesus Christ; and shall deny
that marvellous and singular conuer-
sion of the whole substance of Bread
into the Body, and the whole sub-
stance of Wine into Blood, the (Spe-
cies)

*Fons idoloma-
nitarum Trans.
substan. Me-
lanct. ad ami-
cum. 1544.
Boxhorn. sag.
ad concord. l. 3.*

*Fox Aëtis and
Mon. passim.*

*Si quis dixerit
in sacrosancta,
Ecce. Concil.
Trid. de Trans-
sub. c. 4. Can. 2.*

cies) semblances or shewes onely of Bread, and Wine remaining; (which sayde Conuersion the Catholique Church doeth most fildy call Transubstantiation) let him bee accursed. Thus they.

Now let vs inquire how old this piece of Faith is; *In synaxi sero*, &c. it was late ere the Church defined Transubstantiation (saith *Erasmus*;) For, of so long it was (saith hee) held sufficient to beleue that the true Bodie of Christ was there, whether vnder the consecrated Bread, or howsoeuer, And how late was this? *Scotus* shall tell vs; *Ante Concilium Lateranense*.) Before the Councell of Lateran, Transubstantiation was no point of Faith; as Cardinall *Bellarmino* himselfe confesses his opinion, with a (*minime probandum.*) And this Councell was in the yeere of our Lord one thousand two hundred and fiftene; Let who list, beleue that this subtrill Doctour had neuer heard of the Romane Councell vnder *Gregory* the seuenth, which was in

*In Synaxi sero
transubstanti-
ationem defi-
niuit Ecclesia.
Diu satis erat
credere, sine
sub pane conse-
crato sine quo-
cunque modo
adisse verum
corpus Christi,
Eras. Annot. in
1 Cor. 7.*

*Bella. de Eu-
char. l. 3. c. 23.*

Ibid. Bellar.

in the yeere one thousand seuentie nine; or that other, vnder *Nicholas* the second, which was in the yeere one thousand and therscore, or that hee had not read those Fathers, which the Cardinall had good hap to meet with; Certainly, his acutenesse easily found out other senses of those Conuerfions which Antiquitie mentions; and therefore dares confidently say (wherein *Gabriel Biel* seconds him) (*non admodum antiquam*) that this Doctrine of Transubstantiation is not very ancient. Surely, if wee yeeld the utmost time, wherein *Bellarmino* can pleade the determination of this point, wee shall arise but to (*saltem ab annis quingentis, &c*) Five hundred yeeres agoe; so long, saith hee, at least was this opinion of Transubstantiation vpon paine of a curse established in the Church: The Church, but what Church? The Roman, ywis; not the Greeke. That word of *Peter Martyr* is true, That the Greekes euer abhorred from this

Consistente etiam Suarez.

Saltem ab annis quingentis dogma Transsub. sub anathemate stabilis.
Bell. de Euch. l. 3. c. 21.

Concil. Florent.
sess. vii.

Se firmiter cre-
dere verbis il-
lis Dominici
sacramentum
feri, ibid. sess.
vii.

opinion of Transubstantiation; In so much as at the shutting vp of the Florentine Councell, which was but in the yeere 1539. when there was a kind of agreement betwixt the Greekes and Latines about the Proceſſion of the Holy Ghost, the Pope earnestly mooued the Grecians that amongst other differences they would also accord, (*de diuina panis Transmutatione,*) concerning the diuine Transmutation of the Bread; wherein notwithstanding they departed as formerly, dissenting; How palpably doth the Cardinall shuffe in this businesse, whiles hee would perswade vs, that the Greekes did not at all differ from the Romanes in the mayne head of Transubstantiation; but onely concerning the particularitie of those wordes, whereby that vnspeakeable change is wrought; when as it is most cleere by the Acts of that Councell, related euen by their *Binius* himselfe, that after the Greekes had giuen in their answer, that they doe firmly beleue

beleue that in those words of Christ the Sacrament is made vp, (which had beene sufficient satisfaction if that onely had beene the question) the Pope vrges them earnestly still, (*ut de diuina panis transmutatione, &c.*) that in the Synod there might bee treatie had of the diuine transmutation of the Bread; and when they yet stiffly denyed, hee could haue beene content to haue had the other three Questions of vnleauened bread, Purgatorie and the Popes power discussed, wauing that other of Transubstantiation, which hee found would not abide agitation. Since which time their Patriarch *Ieremias* of Constantinople, hath expressed the iudgement of the Greeke Church, (*Et enim verè*) For the Body and Blood of Christ are truly Mysteries; not that these are turned into mans body, but that (the better preuayling) we are turned into them yeelding a change, but Mysticall not Substantiall.

As for the Ancients of eyther the

E 3

Greeke

*A. B. Theol.
Wittenberg.
Anno 1584*

Witak. contr.
Dur. l. 2. fol.
 210.

Ignat. ad Smyr.
Iren. l. 5. cont.
harez. Tertull.
de resur. Orig.
hom. 5. in di-
ners lac. Cypr.
de Cæna Dom.
Basil. reg. breu.
 9. 172. *Greg.*
Nyssen. in Ca-
retech. Cyrill.
Hierosol. Cat.
myst. 4. Hilar.
de Trin. Ambr.
de sacr. l. 4. c. 4
et 5. Greg Na-
zian. in Epis.
Gorgon. Epiph.
in Anch. Chrys.
hom. 24. in 1.
Gor. Cyril. A-
lex. Epist ad
Calesyrium.

Greeke or Latine Church, they are so farre from countenancing this opinion, that our learned *Whitakers* durst challenge his *Durens*; *Si. vel unum, &c.* If you can bring mee but one testimonie of sincere antiquity, whereby it may appeare that the bread is transubstantiate into the flesh of Christ, I will yeeld my cause. It is true that there are faire flourishes made of a large Iurie of Fathers, giuing their verdict this way; whose verie names can hardly finde roome in a margine. Scarce any of that sacred ranke are missing; But it is a true, that their witnesses are grossely abused to a sense that was neuer intended; they onely desiring in an holy excessse of speech, to expresse the Sacramentall change that is made of the elements, in respect of vse, not in respect of substance; and passionately to describe vnto vs the benefit of that Sacrament in our blessed Communion with Christ, and our liuely incorporation into him.

In so much as Cardinall *Bellarmino*
 him.

himselfe is faine to confesse a verie high hyperbole in their speeches (*Non est nouum*) It is no vnusuall thing (saith hee) with the Ancients, and especially *Irenaeus, Hilarie, Nyssen, Cyrill*, and others, to say that our bodies are nourished by the holy Eucharist.

Neither doe they vse lesse height of speech (as our learned Bishop hath particularly obserued) in expressing our participation of Christ in Baptisme, wherein yet neuer any man pleaded a Transsubstantiation.

Neither haue there beene wanting some of the Classicall leaders of their Schooles, which haue confessed more probabilitie of ancient evidence for Consubstantiation, then for this change. Certainly, neither of them both entred euer into the thoughts of those holy men, how euer the sound of their words haue vndergone a preiudiciall mistaking. Whereas the sentences of those Ancients against this mis-opinion, are direct, punctual, absolute, conui-

*Aug. in Psal. 33
Hier. ad Hedip.
Theod. dial. 3.
Leo ser. 6. de
ieiun. Damas.
l. 4. de fid. orth.
Theophilact. in
Luc. 22.
Et quidē mu-
ratur; Est enim
alia elementi
natura, Sacra-
menti alia.
Eliens. cont.
Bell. Bell. de
Euch. l. 2. c. 4.
Bish. Mortons
Appel.*

*Gelas. Pap. de
duabus Christ.
nat. Biblioth.
Patr. Tom. 4.*

*August. in
Psal. 98.*

*Non hoc ipsum
corpus quod
videtis &c.
neque hunc ip-
sum sanguinem
&c. sacramen-
tum vocabis
aliquid com-
&c.*

*Vbi flagitium,
Aug de doct
Christ. l. 3. c. 16*

*Tertull. contr.
Marcion l. 4.
Theod. Dial. 2.
&c. 3. μένεις,
&c.*

*Carnale est du-
bitare quo mo-
do de calo de-
scendit, &c. &c.
quomodo possit*

ctive, and vncapable of any other reasonable sense. What can bee more choaking then that of their Pope *Gelasius* aboute a thousand yeares since (*Et tamen, &c.*) yet there cealeth not to bee the very substance of Bread and Wine? What can bee more plaine then that of Saint *Augustine*. It is not this Body which you see, that you shall eate, neyther is it this Bloud which my Crucifiers shall spill that you shall drinke; It is a Sacrament that I commend vnto you; which beeing spiritually vnderstood, shall quicken you. Or, that other; where a flagitious act seemes to bee commanded, there the speech is figuratiue; as, when he saith, Except ye eate the flesh of the Sonne of man, &c. it were an horrible wickednesse to eate the very flesh of Christ; therefore here must needs bee a figure vnderstood. What should I vrge that of *Tertullian* (whose speech *Rhenanus* confesseth to haue been condemned after in *Berengarius*) My Body, that
is,

is, the figure of my Bodie; That of *Theodoret*; The mysticall signes, after consecration, lose not their owne nature. That of Saint *Cbrystome*, It is a carnall thing to doubt how Christ can giue vs his flesh to eate; when as this is mystically and spirituallly to bee vnderstood: And soone after, inquiring what it is to vnderstand carnally; he thus explicates it; It is to take things simply as they are spoken, and not to conceiue of any other thing meant by them. This wherein we are is a beaten path, trood with the feet of our holy Martyrs, and traced with their blood; What should I neede to produce their familiar and ancient Aduocates, who haue often wearyed and worne this bare. *Athanasius*, * *Iustine*, * *Origen*, * *Cyprian*, * *Nazianzen*, * *Basil*, * *Hierome*, * *Hillarie*, * *Cyriel*, * *Macarius*, * *Bertram*, besides those whom I formerly cited. Of all others (which I haue not found pressed by former Authors) that of our *Albinus* or *Al-*

cuinus,

*carne[m] suam
dare ad man-
ducandum;
Hec inquam
omnia carna-
lia, qua mysti-
ca & spiritu-
aliter intelli-
genda sunt.
Chris. in. cap. 6.
Ioan. hom. 46.*

*Simpliciter vt
res dicuntur
neq; aliud quip-
piam excogita-
re, &c. Ibid.
In illud si quis
dixerit contra
filium hom.*

* *Cont. Trypho.*
* *Hom. 7. in
Leuit.*

* *De Can. Dō*
* *In Epitaph.*

*Casari, & ad
ciues Nazian.*

* *L. de Baptis.*

* *In Esa. 66.*

* *L. 8. de Trin.*

* *In Ioan. l. 3.*

c. 34.

* *Hom. 27.*

* *Lib. de Corp.
Sang. &c. &
Albin. in Ioan,
cap. 6.*

*Dentibus pre-
mat, &c.*

*Sicut etiam
antenas intel-
lexerunt ho-
mines Dei. lb.*

guinus, Bedaes learned Schooller (who liued in the time of *Charles* the Great) seemes to me most full and pregnant. *Hoc est ergo*, this is therefore to eate that flesh, and to drinke that blood to remaine in Christ, and to haue Christ remaining in vs; so as hee that remaines not in Christ, and in whom Christ remaineth not, without doubt doeth not Spiritually eat his flesh, although carnally and visibly hee chew the Sacrament of his body and blood with his teeth: but rather hee eates and drinkes the Sacrament of so great a thing, vnto his owne Iudgement, because he presumed to come vncleane vnto those Sacraments of Christ, which none can take worthily but the cleane; Thus he.

Neither is this his single testimony, but such as hee openly professeth the common voyce of all his Predecessours: And a little after, vpon those words The flesh profiteth nothing; hee addeth; The flesh profiteth nothing, if ye vnderstand the flesh so to bee eaten as other meate, as that flesh which

which is bought in the Shambles. This is the ordinary language of Antiquitie, whereof wee may truly say as the Disciples did of Christ. *Behold now thou speakest plainly, and speakest no Parable.* At last, ignorance and misunderstanding brought forth this Monster of opinion, which superstition nursed vp, but fearefully and obscurely, and not without much scope of contrary iudgements; till after Pope *Nicholas* had made way for it in his proceedings against *Barengarius* (by so grosse an expression as the Glosse is faine to put a caveat vpon) *Anno. 1060.* the Laterane Councell authorized it for a matter of Faith, *Anno. 1215.*

Iohn. 16. 29.

Anno 1215.

Thus yong is Transsubstantiation; Let Scripture and Reason show how erroneous.

SECT. II.

*Transsubstantiation against
Scripture.*

VV Ere it not that men doe wilfully hoodwinke themselves

Iohn 6. 55.

Iohn 6. 51.

1. Cor. 12. 27.

Mat. 26. 26.

Marke. 14. 21.

selues with their owne preiudice, the Scripture is plaine enough; For the mouth that said of bread, *This is my Body*, said also of the same body, *My flesh is meate indeede*, long before there can be any plea of Transsubstantiation; And *I am the bread that came downe from Heauen*; so was he Manna to the Iewes as hee is bread to vs; And Saint Paul sayes of his Corinthians, *Tee are the body of Christ*; yet not meaning any transmutation of substance.

And in those words wherein this powerfull conuersion is placed, hee sayes onely, *This is*, not, this is transsubstantiate; and if whiles hee sayes, *This is*, hee should haue meant a Transsubstantiation, then it must needes follow, that his Bodie was transsubstantiate before hee spake; for *This is*, implies it alreadie done. Hee addes, *This is my Body*; His true naturall humane Bodie was there with them, tooke the Bread, brake it, gaue it, eate it; if the Bread were now the Bodie of Christ, either hee
must

must haue two bodies there, or else the same body is by the same body taken, broken, eaten, and is (the while) neither taken, nor broken, nor eaten; Yet hee addes, *which is giuen for you*; This was the body which was giuen for them, betrayed, crucified, humbled to the death; not the glorious body of Christ, which should bee capable of ten thousand places at once, both in Heauen, and Earth; inuifible, incircumscriptible: Lastly, hee addes, *Doe this in remembrance of mee*; Remembrance implyes an absence; neither can wee more be said to remember that which is in our present sense, then to see that which is absent.

Luc. 22. 19.

Besides, that the great Doctor of the Gentiles tells vs that after consecration, *it is bread which is broken and eaten*; neither is it lesse then fīue times so called after the pretended change.

1 Cor. 11. 26.

Shortly; Christ as man was in all things like to vs except sinne; and our humane body shall bee once like

Heb. 2. 17.

Acts 3. 21.

Mat. 28. 6.

to his glorious body. The glorie which is put vpon it, shall not strip it of the true essence of a bodie; and if it retain the true nature of a body, it cannot bee at the same instant both aboue the Heauens, and belowe on Earth, in a thousand distant places. Hee is locally aboue, *For the heauens must receiue him till the times of the restitution of all things*; He is not at once in many distant places of the earth, for the Angell euen after his Resurrection, sayes, *Hee is not here, for hee is risen.*

SECT. III.

Transsubstantiation against Reason.

Eu^{er} did, or can reason triumph so much ouer a-
nie prodigious Paradoxe,
as it doth ouer this. In so
much as the Patrones of it are faine to
disclaime the Sophistry of reason, and
to stand vpon the suffrages of faith,
and

and the plea of Miracles. We are not they, who with the *Manichees*, refuse to beleue Christ vnlesse hee bring reason; We are not they, who thinke to lade the Sea with an egge-shell; to fadome the deepe Mysteries of Religion, with the short reach of naturall apprehension;

We know there are wonders in Diuinity fit for our adoration, not fit for our comprehending; But withall wee know, that if some Theological truths be aboue right reason, yet neuer any against it; for all verity complies with it selfe, as springing from one and the same Fountaine;

This opinion, therefore, wee receiue not; not because it transcends our conceit, but because wee know it crosseth both true Reason and faith; It implies manifest contradiction, in that it referres the same thing to it selfe in opposite relations; so as it may bee at once present and absent. neere and farre off, below and aboue. It destroyes the truth of Christs humane body, in that it ascribes quan-

tity

*Aug. de tril.
cred c. 14.*

oua de beu.

*Quod cum af-
firmatur ne-
gat impo-
ssibile
et ut implicat
contradictionē
cassan. in im-
plic. contradic.*

*Spatia locorum
solle corporibus
Aug. Ep. 57.*

*Nicetas. In
Nazian Orat.
de Pentec. qui-
dam ns cogita-
tione à πνεύ-
ματι, &c. Sic
S. August.
Tolle ipsa cor-
pora qualitatibus,
&c..
Nam si verè
sectionem &
partitionē di-
uina natura
reciperet, &c.
Cyrill. Alex.
Tom. 2. dialog.
de Trin. l. 2.*

tity to it, without extension, without localitie; turning the flesh into spirit; and bereauing it of all the properties of a true body; those properties which (as *Nicetas* truly) cannot so much as in thought bee separated from the essence of the bodie; in so much as *Cyril* can say, if the Deitie it selfe were capable of partition, it must bee a bodie, and if it were a bodie, it must needes bee in a place, and haue quantity and magnitude; and thereupon should not auoid circumscription.

It gives a false bodie to the Sonne of GOD making that, euery day, of bread, by the power of wordes, which was made once of the substance of the Virgin, by the Holy Ghost.

It so separates accidents from their subiects, that they not onely can subsist without them, but can produce the full effects of substances; so as bare accidents are capable of accidents; so as of them substances may be either made, or nourished.

It

It vtterly ouerthrowes (which learned *Cameron* makes the strongest of all reasons) the nature of a Sacrament; in that it takes away, at once, the signe, and the Analogie betwixt the signe, and the thing signified; The signe, in that it is no more bread, but accidents; the Analogie, in that it makes the signe to bee the thing signified;

*Resp. ad Epist.
viri docti.*

Lastly, it puts into the hands of euery Priest, power to doe, euery day, a greater Miracle, then God did in the Creation of the World, for in that, the Creator made the Creature; but in this, the Creature daily makes the Creator.

Since then this opinion is both new, and conuinc'd to be grossely erroneous by Scripture, and^r reason, iustly haue wee professed our detestation of it; and, for that, are vniustly cicted.

F **CHAP.**

CHAP. VIII.

The newnesse of the Halfe-Communion.

THe noueltie of the Halfe-Sacrament, or dry Communion, deliuered to the Laitie, is so palpable, as that the Patrones of it, in the presumptuous Councell of *Constance*, professe no lesse. *Licet Christus, &c.* Although Christ (say they) after his Supper, instituted, and administred this venerable Sacrament vnder both kindes of Bread, and Wine, &c. (*Licet in primitiua, &c.*) Although in the Primitiue Church, this Sacrament were receiued by the faithfull vnder both kindes; (*Non obstante, &c.*) Yet, this custome for the auoiding of some dangers, and scandalls, was vpon iust reason brought in, that Laickes should receiue onely vnder one kinde; And those that stubbornly oppose themselves against it, shall be eiected, and punished as Heretickes. Now this

Coun-

Constant. Synod. sess. 13.

Inter alia, propter vericulum effusionis. 10. de burgo 4. part. cap. 8.

Councell was but in the yeare of our Lord God, one thousand, foure hundred fiftie three. Yea, but these Fathers of *Constance*, howeuer they are bold to controule Christs Law by Custome, yet they say it was (*consuetudo diutissimè obseruata*) a custome very long obserued;

True; but the full age of this (*Diutissimè*) is openly and freely calculated by their *Cassander*. (*Satis constat*) It is apparent enough, that the Westerne, or *Romane* Church, for a thousand yeares after Christ, in the solempne and ordinarie Dispensation of this Sacrament, gaue both kindes of Bread, and Wine to all the members of the Church. A point, which is manifest by innumerable ancient Testimonies, both of Greekes, and Latines; and this they were induced to doe, by the example of Christs institution. *Quare non temerè; &c.* It is not therefore (saith hee) without cause, that most of the best Catholickes, and most conuersant in the reading

ibid.

*Cassand. consult. de vtraq;
spec. sacr. &c.*

Cassand

of Ecclesiasticall Writers, are inflamed with an earnest desire of obtraying the Cup of the Lord; that the Sacrament may bee reduced to that ancient custome and vse, which hath beene for many Ages perpetuated in the vniuersall Church. Thus he, We neede no other Aduocate.

Yea, their *Vasquez* drawes it yet lower, *Negare non, &c.* Wee cannot denie that in the Latin Church there was the vse of both kinds, and that it so continued vntill the dayes of Saint *Thomas*, which was about the yeare of God 1260.

Thus it was in the Roman Church, but as for the Greeke; the World knowes it did neuer but communicate vnder both kinds. These open Confessions, spare vs the labour of quoting the seuerall testimonies of all Ages; Else it had beene easie to show how in the Lyturgie of Saint *Basil* and *Chrysostome*, the Priest was wont to pray, Vouchsafe, O Lord, to giue vs thy bodie, and thy bloud, and by vs to thy people. How in the Order of Rome

*Liturg. Basil.
& Chrysost.*

Rome the Archdeacon taking the Chalice from the Bishops hand, confirmeth all the receivers with blood of our Lord. And from *Ignatius* his (ἐν ποτήριον τοῖς ὅλοις) *One cup distributed to all*, to haue descended along, through the cleare Records of *S. Cyprian*, *Hierome*, *Ambrose*, *Augustine*, *Leo*, *Gelasius*, *Paschasius*, and others to the verie time of *Hugo* and *Lombard*, and our *Halensis*; And to show, how *S. Cyprian* would not denie the blood of Christ to those, that should shed their blood for Christ: How *S. Austen* (with him) makes a comparison betwixt the blood of the legall sacrifices, which might not be eaten, and this blood of our Sauiours sacrifice, which all must drinke.

But, what need allegations to proue a yeelded truth? so as this haluing of the Sacrament is a meere nouelty of Rome, and such a one, as their owne Pope *Gelasius* stickes not to accuse of no lesse then sacriledge.

Vid. Cassand. consult. ubi supra.

In Epist. ad Philadelph.

Lib. 1. Ep. 2.

Lib. de Cana Dom.

Quaest. in Levit. 57.

Grat. decret. de Consecrat. dist. 2. c. 12. compertimus.

Diuisio vnus eiusdem Mysterii non sine gravis sacri- legio potest peruenire.

SECT. II.

*Halfe Communion against
Scripture.*

*Et si Christus
Dominus, &c.
non tamen illa
institutio &
traditio eo
tendit ut om-
nes Christi fi-
deles statuto
Domini ad u-
tramq; speciem
accipiendam
astringantur.
Se. Concil.
Trid. sess. 5. sub
Pio. Anno
1562. c. 1.*

Neither shall wee neede to vrge
Scripture; when it is plainly
confessed by the late Councels of La-
teran and Trent, that this practice va-
ries from Christs institution; Yet the
Tridentine Fathers haue left them-
selues this euasion, that, how euer
our Saviour ordained it in both
kinds, and so deliuered it to his Apo-
stles, notwithstanding he hath not by
any command enioyned it to be so re-
celued of the Laity; Not considering
that the charge of our Saviour is e-
qually vniuersall in both; To whom
he said, *Take and eate*, to the same also
he said, *Drinke ye all of this*; So as by
the same reason, our Saviour hath
giuen no command at all vnto the Lai-
tie to eate, or drinke; and so this bles-
sed Sacrament should bee to all Gods
people (the Priests onely excepted)
arbitrarie and vnecessary: But the
great Doctor of the Gentiles is the
best

best Commenter vpon his master, who writing to the Church of God at Corinth, to them that are sanctified in Christ Iesus, with all that in euery place call vpon the name of Iesus Christ, so deliuers the institution of Christ, as that in the vse of the Cup he makes no difference; Sixe times conioyning the mention of drinking with eating; and fetching it in with an (*ὡς οὖτως*) equality of the manner, and necessity of both, charges all Christians indifferently (*Probet seipsum*) Let euery man examine himselfe, &c. and so let him eate of that bread, and drinke of that cup.

I Cor. 1. 2.

*Nihil differt
sacerdos a sub-
dito quando
fruendum est
mysteris.
Chrysost.*

I Cor. II. 28.

SECT. III.

Halfe Communion against
reason.

IN this practice, reason is no lesse their enemy; Though it bee but a mans testament, yet if it bee confirmed, no man disannulleth it, (saith S. Paul.) How much lesse shall flesh and blood presume to alter the last will

Gal. 3. 5.

*Dock White
cont. Fisherum.*

of the Sonne of God ; and that in so materiall a point, as vutterly destroyes the institution. For as our learned Bishop of Carlile argues truly ; halfe a man is no man, Halfe a Sacrament is no Sacrament.

And as well might they take away the Bread, as the Cup ; both depend vpon the same ordination: It is onely the Command of Christ that makes the Bread necessary : the same Command of Christ equally enioynes the Cup ; both doe either stand, or fall vpon the same ground.

The pretence of concomitancie is so poore a shift, that it hurts them rather, for if by vertue thereof the body of Christ is no lesse in the Wine, then the Blood is in the Bread, it will necessarily follow, that they might as well hold backe the Bread, and giue the Cup ; as hold backe the Cup, and giue the Bread :

And could this Myserie bee hid from the eyes of the blessed Authour of this Sacrament? Will these men be wiser then the wisdom of his Father?

ther? If hee knew this, and saw the Wine yet vsfull, who dares abrogate it, and if hee had not seene it vsfull, why did he not then spare the labour and cost of so needlesse an element?

Lastly, the blood that is here offered vnto vs, is that which was shed for vs; that which was shed from the Body, is not in the Body, in vaine therefore is concomitancie pleaded for a separated blood.

Shortly then, this mutilation of the Sacrament being both confessedly late, and extremely iniurious to God and his people; and contrary to Scripture and reason, is iustly abandoned by vs; and wee for abandoning it vniustly censured.

CHAP. IX.

*The newnesse of the Missall
Sacrifice.*



It sounds not more prodigiously, that a priest should euery day make his God, then that hee should sacrifice

*Macarium in
altare insul-
tasse, mensam
Domini ener-
tasse. Socrat.
l. 1. c. 10.
Chrys. in Psal.
95.
Concil. Trid.
sess. 6. c. 2. c. 1.
Verum, pro-
prium propiti-
atorium, &c.*

*In lib. sent.
Prosp. Hom. 17.
ad Hebr.*

*Prece mystica
consecratur
nobis in memo-
ria dominica
passionis Lomb.
sent. l. 4. d. 12.*

fice him. Antiquitie would haue as much abhorred the sense, as it hath allowed the word. Nothing is more ordinary with the Fathers, then to call Gods Table an Altar, the holy Elements an Oblation, the act of Celebration an Immolation, the Actor a Priest. Saint *Chrysostome* reckons ten kindes of Sacrifice, and at last (as hauing forgotten it) addes the eleuenth; All which we well allow; and indeed many Sacrifices are offered to God in this one; but a true, proper, propitiatory Sacrifice for quicke and dead, (which the Tridentine Fathers would force vpon our beliefe) would haue seemed no lesse strange a Solacisme to the eares of the Ancient, then it doeth to ours. Saint *Austine* calls it a Designation of Christs offering vpon the Crosse. Saint *Chrysostome* (and *Theophylact* after him) a Remembrance of his Sacrifice: *Emis-senus* a dayly Celebration in mysteric of that which was once offered in payment; and *Lombard* himselfe, a memoriall and representation of the true

true Sacrifice vpon the Crosse : That which *Cassander* cites from Saint *Ambrose* or *Chrysostome*, may bee in stead of all. In Christ is the Sacrifice once offered able to giue Saluation ; What doe we therefore ? Doe we not offer euery day ? Surely, if we offer dayly, it is done for a recorbation of his death : This is the language and meaning of Antiquitie, the very same which the Tridentine Synod condemneth in vs. If any man shall say, that the Sacrifice of the Masse is onely a Sacrifice of praise and thanksgiving, or a bare commemoration of the Sacrifice offered vpon the Crosse, let him be accursed.

Cassand. consult. de sacrificio.

Et ibidem hoc autem sacrificium exemplar est illius. Chry. vbi supra.

Si quis dixerit Missa Sacrificium tantum esse laudis & tinarum actionis, &c.

Sess. 6. cap. 9.

SECT. II.

Sacrifice of the Masse against Scripture.

HOW plaine is the Scripture; whiles it tells vs that our High Priest needeth not dayly, as those High Priests (vnder the Law) to offer

Heb. 7. 27.

Con. Trid. Sess.
6. cap. 2.

fer vp sacrifice, first for his owne sins, then for the peoples; For this he did once, when hee offered vp himselfe. The contradiction of the Trent-Fathers, is here very remarkable: Christ (say they) who on the Altar of the Crosse offered himselfe in a bloody Sacrifice; is now this true Propitiatory Sacrifice in the Masse made by himselfe: He is one & the same Sacrifice, and one & the same offerer of that Sacrifice, by the Ministry of his Priests, who then offered himselfe on the Crosse; So then, they say, that Christ offered vp that Sacrifice then; and this now: Saint *Paul* sayes hee offered vp that Sacrifice and no more. Saint *Paul* sayes our High Priest needes not to offer daily Sacrifice. They say these daily Sacrifices must bee offered by him; Saint *Paul* sayes that he offered himselfe but once, for the finnes of the people. They say he offers himselfe dayly for the finnes of quicke and dead: And if the Apostle in the Spirit of Prophecie foresaw this error, and would purposely forestall

stall it, hee could not speake more directly; then when hee saith, *wee are sanctified through the offering of the body of Iesus Christ, once for all.* And every High Priest standeth daily ministering and offering oftentimes the same Sacrifices which can neuer take away sinnes; But this man after hee had offered one Sacrifice for sinnes, for ever sat downe on the right hand of God; from hencefoorth expecting till his enemies bee made his footstool: For by one offering hee hath perfected for ever them that are Sanctified.

Now let the vaine heads of men seeke subtile euasions in the different manner of this offering, bloody then, vnbloody now; The Holy Ghost speakes punctually of the very substance of the act, and tells vs absolutely, there is but one Sacrifice once offered by him in any kinde; Else the opposition that is there made betwixt the Legall Priesthood and his, should not hold, if, as they, so hee had often properly and truly sacrificed.

(That I may not say they build here-

Hcb 10.10.

Verf. 11. 12.

Verf. 13. 14.

*Sola offerenda
ratione diuer-
sa. ibid. Concil.
Trid.*

in

Heb. 9. 22.

Cassand. Consult. de sacrif.

in what they destroy; for an vn-bloody Sacrifice, in this sense, can be no other then figuratiue, and commemorative. Is it really propitiatory? Without shedding of blood there is no remission. If therefore sinnes bee remitted by this Sacrifice, it must be in relation to that blood, which was shed in his true personall Sacrifice vpon the Crosse; and what relation can bee betwixt this and that, but of representation and remembrance; in which their moderate *Cassander* fully resteth?

SECT. III.

Missall Sacrifice against Reason.

Bellar. l. 1. de Missa cap. 2.

IN reason, there must bee in euery Sacrifice (as *Cardinall Bellarmine* grants) a destruction of the thing offered; and shall we say that they make their Sauour to crucifie him againe? No, but to eat him; For (*Consumptio seu manducatio qua fit à sacerdote*)
The

The consumption, or manducation which is done of the Priest is an essentiall part of this Sacrifice; (saith the same Author;) For in the whole action of the Masse, there is (saith he) no other reall destruction but this:

Suppose we then the true humane flesh, blood, and bone of Christ, God and man, really and corporally made such by this Transsubstantiation, Whether is more horrible to crucifie, or to eat it?

By this rule it is the Priests teeth, and not his tongue, that makes Christs body a sacrifice:

By this rule it shall be (*hostia*) an host, when it is not a Sacrifice; and a reserved host is no Sacrifice, howsoever consecrated. And what if a mouse, or other vermin, should eat the Host (it is a case put by themselves) who then sacrificeth? To stop all mowthes; Laickes eate as well as the Priest, there is no difference in their manducation, but Laickes sacrifice not; And (as *Salmeron* urges) the Scripture distinguisheth betwixt the

*Io. de Burg. 4.
partis c. 3. de
Ministatione
Euch.
Salmer. Tom. 9
Tract. 29. An.
Euchar. sit proprie sacrificiū.*

1 Cor. 10. 8.

the Sacrifice and the participation of it: Are not they which eate of the Sacrifices, partakers of the Altar? And in the very Canon of the Masse, *Ut quot quot* &c. the prayer is, that all we which in the participation of the Altar, haue taken the sacred body and blood of thy Son, &c. Wherein it is plaine, saith hee, that there is a distinction betwixt the Host, and the eating of the Host.

Lastly, sacrificing is an act done to God; if then eating bee sacrificing, The Priest eates his God to his God; *Quorum Deus uenter*. Whiles they in vaine studie to reconcile this new-made Sacrifice of Christ alreadie in heauen, with (*Iube hac perferri*) Command these to be carried by the hands of thine holy Angels to thine high Altar in Heauen, in the sight of thy diuine Maiestic: We conclude, That this proper and propitiatorie Sacrifice of the Masse, as a new, vnholly, vnreasonable sacrifice is iustly abhorred by vs, and we for abhorring it, vnjustly cicted.

CHAP. X.

Newnesse of Image-worship.

AS for the setting vp, and worshipping of Images, we shall not neede to climbe so high, as *Arnobius*, or *Origen*, or the Councell of *Eliberis*, Anno 305. Or to that fact and historie of *Epiphanius*, (whose famous Epistle is honoured by the Translation of *Hierome*) of the picture found by him in the Church of the village of *Anablatha*, though out of his owne Diocese; how he tore it in an holy zeale; and wrote to the Bishop of the place, beseeching him that no such pictures may bee hanged vp, contrarie to our Religion; Though (by the way) who can but blush at Master *Fishers* euasion, that it was sure the picture of some profane Pagan; When as *Ephanius* himselfe there sayes it had (*Imaginem quasi Christi, vel sancti cuiusdam;*) the Image, as it were of Christ, or some

G Saint:

*Epist. Epiphan.
Inter opera
Hierom &c.*

*Que contrare-
ligionem ko-
stran veniunt,
&c.*

Saint: Surely therefore the Image went for Christs, or for some noted Saints; neither doth he finde fault with the irrefemblance but with the Image; as such:

*Biblioth. Patr.
Tom. 9.*

That of *Agobardus* is sufficient for vs; (*Nullus antiquorum Catholicorum*) None of the ancient Catholics euer thought, that Images were to be worshipped, or adored; They had them indeed, but for historic-sake; To remember the Saints by, not to worship them.

*Grec. Epist. l. 9.
Epist. 9, Indict. 4*

The decision of *Gregorie* the Great (some sixe hundred yeeres after Christ) which he gaue to *Serenus* Bishop of Massilia, is famous in euerie mans mouth and pen: (*Et quidem quia eas adorari vetuisses, &c.*) Wee commend you (sayth hee) that you forbade those Images to bee worshipped; but we reprove your breacking of them; adding the reason of both; For that they were onely retained for historie and instruction, not for adoration; which ingenuous *Cassander* so comments vpon, as
that

*Cassand. Consult. 21. Artic.
de cultu. Imag.*

that he shewes this to be a sufficient declaration of the iudgement of the Roman Church in those times. (*Videlicet ideo haberi picturas, &c.*) That Images are kept not to bee adored and worshipped, but that the ignorant by beholding those pictures might, as by written records, be put in minde of what hath beene formerly done, and bee thereupon stirred vp to pietie; And the same Author tells vs, that (*Sanioribus scholasticis displicet &c.*) the sounder Schoole-men disliked that opinion of *Thomas Aquine*, who held that the Image is to be worshipped with the same adoration, which is due to the thing represented by it; reckoning vp *Durand, Holcot, Biel*. Not to spend many words in a cleere case. What the iudgement and practice of our Ancestors in this Iland was, concerning this point, appears sufficiently by the relation of *Roger Hoveden* our Historian; who tells vs that in the yeere 792. *Charles* the King of France sent into this Isle, a

*Rog. Hoveden.
Part. Anal. v.
Anno 792. fol. 3.*

Synodall Booke directed vnto him from Constantinople, wherein there were diuers offensive passages; but especially this one, that by the vna-
nimous consent of all the Doctōrs of the East, and no fewer then 300. Bishops, it was decreed, that Images should be worshipped (*quod Ecclesia Dei execratur*) (saith he) which the Church of God abhorres. Against which error, *Albinus* (saith he) wrote an Epistle maruellously confirmed by authoritie of diuine Scriptures; and in the person of our Bishops and Princes exhibited it together with the said Booke vnto the French King; This was the settled resolution of our Predecessours; And if since that time pre-
uailing superstition haue incroached vpon the ensuing succession of the Church, (*τὰ ἀρχαία*) Let the old rules stand, as those Fathers determined: Away with nouelties.

• But, good Lord, how apt men are to raise or belecue lies for their owne aduantages? *Vaspergensis*, and other

*Vid. Binium in
vita Constantini
p.*

other friends of Idolatrie, tell vs of a Councell held at London, in the dayes of Pope *Constantine*, Anno 714. wherein the worship of Images was publicquely decreed; the occasion whereof was this: *Egwin* the Monke, (after made Bishop) had a vision from God, wherein hee was admonished to set vp the Image of the Mother of God, in his Church. The matter was debated; and brought before the Pope in his See Apostolike; There, *Egwin* was sworne to the truth of his vision Thereupon Pope *Constantinus* sent his Legate *Boniface* into England; who called a Councell at London; wherein, after prooffe made of *Egwin's* vision, there was an act made for Image-worship. A figment so grosse, that even their *Baronius* and *Binius* fall foule vpon it, with a (*facile inducimur, &c.*) we are easily induced to beleue it to be a lie. There ground is, that it is destitute of all testimonie of Antiquitie; and besides, that it doth directly crosse the

*Beda Eccles.
hist Angl. l. i. c.
25. &c.*

report of *Beda*, who tells vs that our English, together with the Gospel, receiued that vse of Images from their Apostle *Augustine*; and therefore needed not any new vision for the entertainment thereof. Let vs inquire then a little into the words of *Beda*; *At illi* (but they, *Augustine* and his fellowes) *non demoniaci &c.* came armed not with the power of Deuils, but of God, bearing a siluer Crosse for their Standard, and the Image of our Lord and Sauour painted in a Table, and singing Letanies both for the saluation of themselues, and of them whom they came to conuert. Thus he.

This shewes indeed, that *Augustine* and his fellowes brought Images into England, vnknowne here before; (A point worthy of good obseruation) but how little this proues the allowed worship of them, will easily appeare to any reader, if hee consider, that *Gregorie* the first and Great was he, that sent this *Augustine*

stine in England, whose iudgement concerning Images is cleerely published by himselfe to all the world in his fore-cited Epistle, absolutely condemning their adoration; *Augustine* should haue been an ill Apostle, if he had herein gone contrarie to the will of him that sent him. If withall he shall consider, that within the verie same centurie of yeeres, the Clergie of England, by *Albinus Bedes* Scholler, sent this publique declaration of their earnest disauowing both of the doctrine and practice of Image-worship.

S E C T. II.

*Image Worshig against
Scripture.*

AS for Scripture. We need not to goe further then the verie second Commandement; the charge whereof is so ineuitable, that it is verie ordinarily (doubtlesse, in the guiltinesse of an apparent checke) left out in the deuotionall Bookes to the

m *Azorius In-*
stitut. l. 9. c. 6.
 cites for this
 opinion. *Alex.*
p. 3. q. 30. memb.
3. art. 3. Albert.
3. d. 9. art. 4.
Bonauent. 3. d. 9
1. q.
Richard. 3. d. 9.
art. 2. q. 1.
Palud. 3. d. 9. q. 1
Marfil. 3. q. 8.
Henric. quod
lib. 10. q. 6.
Cent. 2. c. 5.

ἑἰδωλον *sept.*
simulachr. vers.
Acts 7. 41. &
15. 20.
1. Cor. 12. 2.
1. John 5. 21.

the people. ^m Others, since they cannot raze it out, would faine limit it to the Iewes, pretending that this precept against the worship of Images was onely Temporall, and Ceremoniall, and such as ought not to be in force vnder the Times of the Gospell;

Wherein they recall to my thoughts that which *Epiphanius* the sonne of *Cappocrates* answered, When his lust was cheked with the command of (*Non concupisces.*) True, said hee, that is to bee vnderstood of the Heathen, whose Wiues and Sisters we may not indeed lust after.

Some more modest spirits are ashamed of that shift, and flie to the distinction of Idols and Images; a distinction, without a difference; of their making, not of Gods; Of whom we neuer learned other, then that as euerie Idoll is an Image of something so euerie Image worshipped turnes Idoll: The Language differs, not the thing it selfe.

To bee sure God takes order for both

The old Religion.

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both, *Yee shall make you no Idoll, nor grauen Image, neither reare you vp any standing Image, neither shall you set vp any Image of stone in your Land to bow downe to it;*

Yea, as their owne vulgar turnes it, *Non facies tibi, &c. statnam, Thou shalt not set thee vp a Statue which God hateth.* The Booke of God is full of his indignation against this practice.

Wee may well shut vp all with that curse in Mount Geresim, *Curſed bee the man that maketh any grauen, or molten Image, an abhomination vnto the Lord; the worke of the hands of the craftsman, and putteth it in a secret place. And all the people shall say, Amen.* Surely, their *Durandus* after he hath cited diuers Scriptures against Idols, as *Exod. 20. Leuit. 26. Deut. 4. Numb. 21. &c.* at last concludes, *Ex his & similibus, &c.* By these and the like authorities is condemned the too much vse of Images.

Now because many eyes are bleared with a pretence of worshipping these

*Leuit. 26. 1.
Deut. 16. 22.
Eſay. 42. 17. &
45. 16.
Mich. 5. 13.
Abac. 2. 18, 19.
Zach. 10. 2.
Eſay. 2. 8. & 30.
22. & 41. 7. &
uerſe. 22. 23. 24
29. & Eſay. 44.
12. Ier. 7. 18. &
8. 9. & 10. 8.
Ezec. 6. 3. & 13
& 20. 28. 32.
Ezec. 23. 27.
Oſe. 8. 4. 5.
Mic. 1. 7.
Deut. 27. 15.*

*Durand. Rati-
on. l. 1. c. 3. Ex
his & similibus
authoritatibus
reprobatur ni-
mus imaginum
usus.*

these, not as Gods, but as resemblances of Gods friends; Let any indifferent man but read the Epistle of *Ieremie* (*Baruch* 6.) (canonicall to them, though not to vs) and compare the estate & vsage of those ancient Idols, with the present Images of the Roman Church, and if hee doe not finde them fully paralleld, let him condemne our quarrell of iniustice.

But wee must needs thinke them hard driven for Scripture, when they run for shelter vnder that Text, which professedly taxeth them, *in adiutoris, &c. In illicitis Idolorum cultibus*, saith Saint *Peter*. In vnlawfull Idolatries; speaking of the Gentiles; Therefore, sayth *Valentia*, there is a lawfull worship of Idols. As if that were an Epithete of fauour, which is intended to aggrauation; So hee that should call Satan an vncleane Deuill should imply that some Deuill is not vncleane; or, deceiuable lusts, some lusts deceitless; or hatefull wickednesse, some

1. Pet. 4. 3.
 We turne it
 well abhomi-
 nable Idola-
 tries.
Greg. Val. l. 2.
Apol. do Idol. c.
7. Neq. absurde
profecto putane-
ris. E. Petrem
insinuauisse cul-
tum aliquem su-
mulabrorum
recte uelisse, &c.
contra He-
braeos.

some wickednesse not hatefull; The man had forgot that the Apostle spake of the heathenish Idolatrie; wherein himselfe cannot pleade any colour of lawfulnessse: May this therefore befrend them to call Idolatrie abominable, the Scripture is theirs; neither can they looke for any other countenance from those sacred monuments.

SECT. III.

WHat need wee seeke any other reason of Gods prohibition then his will: And yet God himselfe hath giuen abundant reason of his prohibition of Images erected to himselfe.

To whom will yee liken God, or what likeness will ye compare vnto him. Yee saw no manner of similitude in the day that the Lord spake to you in Horeb. It is an hie iniurie to the infinite and spirituall nature of God to bee resembled by bodily shapes; And, for the worship, of Images erected to himselfe, or his creature.

Esay. 40. 18.

Deut. 4. 15.

Esay. 42. 8.

*Si quis puram
creaturam prop-
ter quamcunq;
excellentiā
colit cultu &
honore maiori
quam puro hu-
mano, cultus hic
iam accedit ad
cultum religio-
sum & per cons-
ad diuinum
Spalat. de Rep.
Eccl. l. 7. c. 12.
Sed neq; Elias
adorandus est,
etiāsi in viuīs
sit, neq; Ioannes
adorandus, &c.
Epiphani. cont.
Collyrid. her. 79
Acts. 10. 26.
Reuel. 19. 10.
Diog. Laert.*

creature. *I am the Lord, that is my name, and my glorie will I not giue to another, nor my prayse to molten Images.* The holy ielousie of the Almighty will not abide any of his honour diuided with his creature; and what euer worship, more then meere humane, is imparted to the creature, sets it in riuallitie with our Maker.

The man is better then his picture; and if religious worship will not bee allowed to the person of man, or Angell, how much lesse to his Image; Not to man; Saint *Peter* forbids it; Not to Angell, himselfe forbids it. What a madnesse then is it for a liuing man to stoope vnto a dead stocke; vnlesse (as that Cynicke had wont to speake vnto statues) to vse himselfe to repulses?

This curtesie was too shamefull in the Pagans of old, how much more intolerable in Christians: And as for that last shift of this vnlawfull deuotion, that they worship not the Image, but, by it, the person represented

sented; *Hæc à Paganis afferrisolebat*, This (saith *Cassander*, out of the evidence of *Arnobius* and *Lactantius*, to whom hee might haue added Saint *Augustine*) was the verie euasion of the old Heathen; (*Nec valebat tunc illa ratio*) Neither would this colour then serue, how can it hope now to passe and finde allowance?

The doctrine therefore and practice of Image-worship, as late as erroneous, is iustly reiected by vs; who according to Saint *Ieroms* profession, worship not the reliques of Martyrs, nor Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubim, nor Seraphin, nor any name that is named in this world, or in world to come; and vniustly are wee hereupon eiected.

*Per illa colitur
Dens Less. de iu-
re, &c. de relig.
l. 2. 36. dub.
Cassand. Conf.
Art. 21.*

*Nos non dico
Martyrum reli-
quias &c. Hier.
ad Rurarium.*

CHAP. XI.

*The newnesse of Indulgences
and Purgatorie.*

NOthing is more palpable then the noueltie of Indulgences, or pardons, as they are now of vse in the Romane Church; the intolerable abuse whereof, gaue the first hint to *Luthers* in-
 quirie; Pope *Leo* had gratified his sister *Magdalene* with a large Monopoly of German pardons; *Aremboldus* her factor was too couetous, and held the market too high: The height of these ouer-rated wares caused the chapmen to inquire their worth; They were found as they are, both for age and dignitie; for age so new, as that *Cornelius Agrippa*, and *Polydore Virgill*, and *Machianell* (and who not?) tells vs *Boniface* the eighth, who liued Anno 1300. was the first that extended Indulgences to Purgatorie, the first that deuised a Iubile for the full vt-
 terances

*Histor. Concil.
Trid. l. i.*

*De vanit. scient.
c. 16.
De Inuent. ref.
lib. 8. c. 1.
Dies Indulgentiam
referuntur
ad penitentias
pro vita iniun-
ctas. Gers. reg.
morall.*

terance of them; The Indulgences of former times were no other then relaxations of Canonick Penances, which were enioyned to haynous sinners; whereof *Burchard* the Bishop of Wormes set downe many particulars, about the 1020. For example, if a man had committed wilfull murther, hee was to fast fortie dayes together, in bread and water, (which the common people calls a Lent) and to obserue a course of penance for seauen yeeres after; Now these yeeres of penance, & these Lents were they, which the pardons of former times were vsed to strike off, or abate, according as they found reason in the disposition of the Penitent; which may giue light to those termes of so many Lents and yeeres remitted in former Indulgences. But that their should be a sacred treasure of the Church, wherein are heaped vp piles of satisfactions of Saints, whereof onely the Pope keeps the keyes, and hath power to dispense them where he lists, is so late a deuice,

*Greg de Val &
Beller. l. 2. de
Indulgent.*

*Chemn. Exam. a
de Indulgen. c. 4*

uice, that *Gregorie* of Valence is forced to confesse, that not so much as *Gratian*, or *Peter Lumbard* (which wrote about 400. yeares before him-
euer made mention of the name of Indulgence ;

Well therefore might *Durand* & *Antonine* grant it not to bee found either in the Scriptures, or in the writings of the ancient Doctors ; and our *B. Fisher* goes so farre in the acknowledgement of the newnesse thereof, that hee hath run into the censure of late Iesuites.

Iust and warrantable is that challenge of learned *Chemnitius*, that no testimony can bee produced of any Father, or of any ancient Church, that either such doctrine, or practice of such Indulgences was euer in vse, vntill towards one thousand, two hundred yeeres after Christ. *Talium indulgentiarum* : Some there were in the time immediately fore-going; but such as now, they were not. Besides, *Eugenius* his time which was too neere the Verge ; for the words
of

of *Chenitius* are * (*Per annos ferme mille ducentos*) *Bellarmino* instances in the third Councell of Lateran, about the yeere 1116. wherein Pope *Paschal* the second gaue indulgences of forty dayes to those which visited the threshold of the Apostles; but it must be considered, that wee must take this vpon the bare word of *Conradus Vrspergensis*. Secondly, that this indulgence of his is no other but a relaxation of Canonickall penance.

For hee addes, which *Bellarmino* purposely concealeth (*is qui de capitalibus, &c.*) to those that should doe penance for capitall sinnes, he released forty dayes penance; So as this instance helps nothing; neither are the rest, which hee hath raked together within the compasse of a few preceeding yeares, of any other alloy.

Neither hath that Cardinall offered to cite one Father for the proote of this practice; the birth whereof was many hundred yeares after
H their

Ibid.

* For well-neere a thousand two hundred yeares,

Bellar. lib. 2. de
Indulgent. c. 17.

their expiration ; but cunningly shifts it off with a cleanly excuse, *Neque mirum, &c.* Neither may it seem strange if wee have not many ancient Authors, that make mention of these things in the Church, which are preserved onely by vse, not by writing : So he : He sayes, *Not many authors* ; hee shoves not one : And if many matters of rite have beene traduced to the Church without notice of pen, or presse ; yet, let it be shovne what one doctrine, or practice of such importance (as this is pretended to bee) hath escaped the report and maintenance of some Ecclesiasticke Writer, or other, and wee shall willingly yeeld it in this ; Till then, we shall take this but for a meere colour, and resolve that our honest *Roffensis* deales plainly with vs ; who tells vs, *Quam diu nulla fuerat de Purgatorio cura, &c.* So long as there was no care of Purgatorie, no man sought after Indulgences ; for vpon that depends all the opinion of pardon ; If you take away
Pur-

Purgatorie, wherefore should wee need pardons? Since therefore Purgatorie was so lately knowne, and receiued of the whole Church, who can maruell concerning indulgences, that there was no vse of them in the beginning of the Church. Indulgences then began, after men had trembled some while at the torments of a Purgatorie; Thus their Martyr, not partially for vs, but ingenuously out of the power of truth professes the noueltie of two great Articles of the Roman Creed, Purgatorie, and Indulgences. Indeede, both these now hang on one string; Although there was a kinde of Purgatorie dreamed of, before there pardons came into play: That deuice peept out fearefully from *Origen*; and pul'd in the head againe, as in Saint *Austens* time, doubting to show it; *Tale aliquod, &c.* That there is some such thing (sayth hee) after this life it is not vtterly incredible, and may be made a question: And elsewere. I reprove it not, for

H 2

it

Aug. En:bir.c.
69.

De ciuit. Di. l.
21.c.26.

Quicquid sit.
quod illo signifi-
catur sum Ab-
brahe confess.l.

9.c.3.

Serm.de Temp.

232.*Qui cum*

Christo regnare

non meruerit,

cum diabolo abs-

que dubitatione

peribit, &c. Ibid

and thelike

De ciuitate Dai

l.21.chap.25.

Cypr. contra De-
metriam, ad fi-
nem.

Hic etiam nobis
est prompta me-
dela.

Post autem clau-
sa est omnis me-
dicina salutis.

Naz. Car. de re-
bus suis. Carm.

I. fig. 13. c.

Ambros. orat. de
obitu Theodosi.
ad medium, &c.

Eras. Epist. l. 20.
Hier. Agathio.

it may perhaps bee true. And yet againe, as retracting what hee had yeelded, resolves; Let no man deceiue himselfe my bretheren, there are but two places, and a third there is none: Before whom Saint *Cyprian* is peremptorie; *Quando istinc excessum fuerit*; When wee are once departed hence, there is now no more place of repentance, no effect of satisfaction; Here is life either lost or kept; And *Gregorie Nazianzens* verse sounds to the same sense. And Saint *Ambrose* can say of his *Theodosius*, that being freed from this earthly warfare; *Fruitur nunc luce perpetua, &c.* hee now enioyes euerlasting light, during tranquillitie, and triumphes in the troopes of the Saints. But, what strive wee in this? Wee may well take the word of their Martyr, our *Roffensis* for both: And true *Erasmus* for the ground of this defence; (*Mirum in modum &c.* They doe maruellously affect the fire of Purgatory, because it is most profitable for their Kitchens.

SECT.

SECT. II.

*Indulgences and Purgatorie.
against Scripture.*

THese two then are so late comne strangers, that they cannot challenge any notice token of them by Scripture; Neither were their names euer heard of in the language of Canaan; yet the Wisdome of that all-seeing Spirit, hath not left vs without preuentions of future errors, in blowing vp the very grounds of these humayne deuises.

The first and mayne ground of both is the remainders of some temporall punishments to be payd after the guilt, and eternall punishment remitted: The driblets of veniall sinnes to bee rockond for, when the mortall are defraied. Heare what God sayth, *I, euen I, am he that blot-teth out thy transgression for mine owne sake; and will not remember thy sinnes.* Loc, can the Letter be read that is blotted out? Can there bee a

Esay. 43. 25.

back-reckoning for that which shall not be remembered?

Esay. 44. 22.

I have done away thy Transgressions as a Cloud: What sinnes can be lesse then transgressions? What can bee more cleereely dispersed then a Cloud?

Psal. 51. 7.

Wash me, and I shall be whiter then snow: Who can tell where the spot was, when the skin is rined?

1. John 1. 9.

If wee confesse our sinnes, he is faithfull to forgieue our sinnes, and to cleanse vs from all vnrighteousnesse. Loc, he cleanseth vs from the guilt, and forgieues the punishment:

Mat. 6. 12.

What are our sinnes but debts? What is the infliction of punishment, but an exaction of payment? What is our remission, but a striking off that score? And when the score is stricke off, what remains to pay? *Remitte debita*; Forgiue our debts is our dayly Prayer.

Mar. 2. 5.

Our Sauour tels the Paralitick, *Thy sins are forgiven thee*; In the same words implying the remouing of his disease; if the sinne be gone, the

the punishment cannot stay behind: We may smart by way of chastisement, after the freest remission, not by way of reuenge; for our amendment, not for Gods satisfaction.

The second ground is a middle condition betwixt the state of eternall life and death; of no lesse torment for the time, then Hell it selfe; whose flames may burne off the rust of our remaining sinnes; the issues where-from are in the power of the great Pastor of the Church: How did this escape the notice of our Sauiour?

Verily, verily I say vnto you, hee that heareth my Word, and beleeueth in him that sent me, hath euerlasting life, and comes not into iudgement (as the Vulgar it selfe termes it) but is passed from death vnto life:

Behold a present possession; and immediate passage, no iudgement interuening, no torment.

How was this hid from the great Doctor of the Gentiles, who putting himselfe into the common case

ἐν τῷ χρόνῳ ἐκ
ἐρχεται, &c.
Iohn 5.24.

2. Cor. 5. 1.

of the beleeuing Corinthians, professes; *Wee know that if once our earthly house of this Tabernacle bee dissolued, wee haue a building of God, not made with hands, eternall in the Heauens.*

The dissolution of the one is the possession of the other; here is no interposition of time, of estate.

Wisd. 3. 1.

Verse. 3.

The wise man of old could say, *The soules of the righteous are in the hand of God; and there shall no torment touch them. Vpon their very going from vs they are in peace. (ἀπαρῖ) as Saint Iohn heard from the heavenly voyce; From their very dying in the Lord is their blessednesse.*

Reuel. 14. 13.

S E C T. III.

*Indulgences against
Reason.*

IT is absurd in reason, to thinke that God should forgiue our Talents, and arrest vs for the odde farthings; Neither is it lesse absurd to thinke, that any liuing soule can haue

haue superfluities of satisfaction; when as all that man is capable to suffer, cannot bee sufficient for one; (and that the least) sin of his owne; the wages whereof is eternall death. Or, that those superfluities of humane satisfaction should peece vp the infinite, and perfectly meritorious super abundance of the Sonne of God; Or that this supposed treasure of diuine and humane satisfactions; should bee kept vnder the key of some one sinfull man; Or that this one man who cannot deliuer his owne soule from Purgatorie, no not from hell it selfe, should haue power to free what others hee pleaseth, from those fearefull flames; to the full Iaile-deliuerie of that direfull prison: which though his great power can doe, yet his no lesse charitie will not, doth not.

Or that the same pardon which cannot acquit a man from one houres tooth-ach, should be of force to giue his soule ease, from the temporarie paines of another world.

Lastly,

Collegia clericorum & conuentus religiosorum aspergunt & incensant corpora Papae, & absoluunt. Sacra. Cerem.

Lastly, guilt and punishment are relatives; and can no more be seuered then a perfect forgiuenesse, and a remaining compensation can stand together.

This doctrine therefore of Papall Indulgences, as it led the way to the further discouerie of the corruptions of the degenerated Church of Rome, so it still continues iustly branded with noueltie and errour, and may not bee admitted into our beleefe; and wee for reiecting it are vniustly refused.

CHAP. XII.

*The newnesse of Diuine seruice
in an unknowne
tongue.*

THat Prayers and other Diuine offices should be done in a knowne tongue, vnderstood of the people, is not more available to edification (as their ^a Caietan liberally | confesseth) then consonant to the practice of all

^a Caiet. in 1. Cor.
14. Ex hac Pauli
doctrina habetur
quod melius ad edificati-
onem Ecclesie
est orationes
publicas que
audiente populo
dicuntur dici
lingua communi
clericis & popu-
lo quam dici La-
tine.

all antiquitie; in so much as *Litanijs* freely, in the Primitive Church, blessings and all other seruices were done in the vulgar tongue.

What need wee looke backe so farre, when euen the Lateran Councell, which was but in the yeere 1215. vnder *Innocent* the third, makes this decree. *Quoniam in plarisque*, Because in many parts within the same Citie and Diocesse, people are mixed of diuers languages hauing vnder one faith diuers rites and fashions, wee strictly command, that the Bishops of the said Cities or Diocesses prouide fit and able men, who according to the diuersities of their rites and languages may celebrate diuine seruices, and administer the Sacraments of the Church to them, instructing them both in word and example. Cardinall *Belarmine* euasion is verie grosse. That in that place *Innocentius* and the Councell speake onely of the Greeke, and Latine tongue: For then (saith he) Constantinople was newly

*Lxx. ibid.
Concil. Later.
Annus 1215.*

newly taken by the Romanes, by reason whereof there was in Greece a mixture of Greekes and Latines; in so much as they desired that in such places of freequence two Bishops might be allowed for the ordering of those severall Nations. Whereupon it was concluded, that since it were no other then monstrous to appoint two Bishops vnto one See; it should be the charge of that one Bishop to provide such vnder him as should administer all holy things to the Grecians in Greek, and in Latine to the Latines. For who sees not that the Constitution is generall, *Plerisque partibus*, for verie many parts of the Christian world, and *Populi diuersarum linguarum*) People of sundrie languages; not as *Bellarmino* cunningly, (*diuersa lingue*) of a diuerse language: And if these two onely languages had beene meant, why had it not bin as easie to specifie them, as to intimate them by so large a circumlocution? This Synode is said to be
vniuer-

vniverfall, comprehending all the Patriarkes; seuentie seuen Metropolitans, and the most eminent Diuines of both East and West Churches; to the number of at least 2212. persons, or, as some others, 2285. besides the Embassadors of all Christian Princes of seuerall languages; Now shall wee thinke that there were in all their Territories and Iurisdictions no mixtures of inhabitants, but onely of Grecians and Romans? or, that all these Fathers were carelesse of the rest? Especially, since the end which they professe to propose vnto themselves herein, is the instruction of the people, of what nation or language soeuer; which end, as it was, neuer meant to bee limited to two sorts of people, so could it neuer be attained without this libertie of language fitted to their vnderstanding: To which may bee added, that the Greekes and Latines, of all other, had the least need of this prouision, since it was famously knowne that they

they had their severall services already of received and currant use, before this constitution was hatched.

Neither is it of any moment, which hee addeth, that in Italy it selfe this decree was not extended to the use of vulgar tongues; for that it is evident that Saint *Thomas* (who lived soone after) composed in Latine the office of the feast of *Corpus Christi*; not in the Italian; although the same *Aquinas* confesses that the vulgar tongue of Italy at that time was not Latine. For, what childe cannot easily see, that if their great Doctor would write an office for the publique use (as is intended) of the whole Church; hee would make choyce to write it in such a language as might improve it to the most common benefit of all the Christian world? not confining it to the bounds of a particular Nation; Besides what was the Italian (in those times especially) but a broken and corrupt

corrupt Latine differing more in Idiom and termination, then in the substance of speech: That which *Radeuicus* about the yeere 1170. records for the voyce of the people, the election of Pope *Victor*, *Papa Vittore Sancto Pietro l'elege*, makes good no lesse; for what such difference is betwixt this, and *Papam Victorem Sanctus Petrus elegit*; So as this instance doth nothing at all infringe that iust decree of the Roman Fathers. Howsoever, that observation of *Erasmus* is true, and pregnant to this purpose, (*Nec lingua vulgaris &c.*) Neither was the vulgar tongue (i. the Latine) withdrawne from the people, but the people went off from it.

And as for our Ancestors in this Iland; Our venerable *Beda* witnesses, that in England the Scriptures were read by them in five languages, according to the number of the bookes wherein the Law of God was written, namely English, Scottish, Brittainish, Pictish, and

Nec lingua vulgaris populo subtrahitur est, sed populus ab ea recessit Eras declarat. ad Censur. Purif. tit. 12. sect. 14. Bed. Histor. l. 1.

and Latine; which saith hee in meditation of the Scriptures is made common to all the rest. A point which the said Author specifies for a commendation of the well instructednesse of those people, not, as purposing to intimate that the vse of the Latine did thrust out the other foure; for, he there tells vs that in all foure they did not onely search, but confesse; and vtter the knowledge of the highest truth. This restraint then is not more new then enuious and preiudiciall to the honour of God, and the soules of men,

SECT. II.

Against Scripture.

AS for Scriptures. Were this practice so old as it is pretended; the rule is, (*Longæ consuetudinis, &c.*) the authoritie of an ancient custome is not to be sleighted, so long as it is not against the Canons: Nothing can be more against the Canons of the blessed Apostle, then

Longæ consuetudinis non est vilis auctoritas dummodo canonibus non sit contraria. II dist. consuet, &c.

then this; who, did he liue in these our dayes, and would bend his speech against the vse of a language not vnderstood in Gods seruice, could not speake more directly, more punctually, then hee doth to his Corinthians. How doth he tell vs, that the speaking in a strange tongue edifies not the Church, profits not the hearers; produces a necessarie ignorance of the thing spoken; Makes mee a Barbarian to him that speaketh, and him that speaketh a Barbarian to me.

1. Cor. 14. 5, 6.

Verse 9.

How doth hee require him that speaketh in an vnknowne tongue to pray that he may interpret. And if hee must pray that hee may doe it; how much more must he practice it, when he can doe it?

Verse 11.

Verse 13.

How doth hee tell vs that in a strange languaged prayer the vnderstanding is vnfruitfull. That it is better to speake five words with vnderstanding, that wee may teach others, then ten thousand words in an vnknowne tongue. That these

Verse 14.

Verse 19.

Verse 23.

I which

which speake with strange tongues are but as mad men to the vnlearned, or vnbeleeuers.

S E C T. III.

Against reason.

I N which Scriptures (besides authoritie) the Apostle hath comprized vnanswerable, and conuincing reasons against this Romish abuse ; Amongst the rest is intimated that vtter frustration of the vse of the tongue in Gods seruice : For it is a true rule which *Salmeron* cites out of *Lactantius* (*Nihil valet ex se, &c.*) That thing is to no purpose which auayles not vnto the end whereto it serues: Silence doth as much expresse the thought, as a language not vnderstood: In this sense is that of *Laurentius* too well verified, *Sacerdos imperitus mulier sterilis*: A Priest vnable to expresse himselfe is as a barren woman; vncapable of bringing forth children to God: As good no tongue as no vnderstanding;

*Salmeron in illa
vos estis salter-
re. Ex Lactan-
tius.*

*Lauren. Pres-
byt.
Pisarus, Para-
dox. Euangelic.*

*Quid prodest
signatus?*

ding; What good doth a Well sealed vp, as *Ptolome* said of the Hebrew Text.

Wherefore doe we speake, if we would not be vnderstood: It was an holy resolution of Saint *Augustine*, that hee would rather say *Ofsum* in false Latin, to be vnderstood of the people, then *Os* in true, not to be vnderstood: This practice, howeuer it may seeme in it selfe sleight and vnworthy of too much contention, yet in regard of that miserable blindness and mis-deuotion, which it must needs draw in after it, it is so hainous, as may well deserue our vtmost opposition: The vnauoydableness of which effects hath carried some of their Casuists into an opinion of the vnecessariness of deuotion in these holy businesses; so as one saies, He that wants deuotion sinnes not; Another, Though it bee conuenient that the Communicant should haue actuall deuotion, yet it is not necessarie: Alas, what seruice is this which poore soules are

*Iac. Graph. decis. aur.
Sylu. quest. 80.
Aitic. 9.*

taught to take vp with; which God must be content to take from hood-winkt suppliants? This doctrine, this practice, thus new, thus preiudiciall to Christians; we blesse God that we haue so happily discarded; and for our iust refusall are vniustly eiected.

CHAP. XIII.

The newnesse of forced Sacramentall Confession.

*Concil. Trid.
Si quis dixerit
in Sacram. Pœ-
nitentie ad re-
missionem, &c.
Anath. &c.
Sess. 14.
Gloss. Grat. de
Pœnit. dist. 5. c.
In pœnitentia.
Græci solum-
modo Deo confi-
tendum dicunt.
de pœnit. d. 1.*

THe necessitie of a particular, secret, full, Sacramentall Confession of al our sins to a Priest; vpon paine of non-remission, is an Act or Institution of the Ro- mane Church; For, as for the Greeke Church it ownes not either the doctrine, or practice. So the Glosse of the Canon Law directly; *Confessio apud Græcos, &c.* Confession is not necessarie amongst the Grecians; vnto whom no such Tradition hath beene deriued.

That Glosse would tell vs more;
and

and so would *Gratian* himselfe, if their tongues were not clipt by a guiltie expurgation. But in the meane time the glosse of that Canon (hitherto allowed) plainly controules the decree of that late Councell; For if the Necessitie of Confession be onely a Tradition, and such a one, as hath not beene deduced to the Greeke Church, then it stands not by a Law of God, which is vniuersall; not making differences of places, or times; like an high-cleua-
red Starre which hath no particular aspect vpon one Region.

That there is a lawfull, commendable, beneficiall vse of Confession was neuer denied by vs; but to set men vpon the racke, and to straine their soules vp to a double pin, of absolute necessitie (both *præcepti* and *medij*) and of a strict particularitie; and that by a screw of *ius diuinum*, Gods Law, is so meere a Romane noueltie, that many ingenious Authors of their owne haue willingly confessed it.

*Multa alia &
magni ponderis
emendata sunt
In notis ibid.*

Bellar. de pœnit.

l. 3. c. 1.

In Annot. Hier.

ad Ocean.

In notis Tertull.

de pœnitent. &c

Amongst whom Cardinall *Bellarmino* himselfe yeelds vs, *Erasmus*, and *Beatus Rhennanus*, two noble Witnesses; whose ioynt-Tenēt hee confesses to be, *Confessionem secretam, &c.* That the secret Confession of all our sinnes is not onely not instituted, or commanded *Inre Diuino*, by Gods Law; but that it was not so much as receiued into vse in the Ancient Church of God. To whom he might haue added, out of *Mal-donates* account (*omnes decretorum, &c.*) all the Interpreters of the Decrees, and amongst the Schoolemen, *Scotus*.

We know well those sad and austere *Exomologesis*, which were publicly vsed in the severe times of the Primitiue Church: whiles these tooke place, what vse was there of priuate? These obtained euen in the Westerne or Latine Church, till the dayes of *Leo*; about 450. yeares. In which time they had a graue public Penitentiarie for this purpose. Afterwards (whether the noted in-

De presbyt. pœnitentiar. y. vi. de Socrat. l. 5. c.

19.

con-

conueniences of that practice, or whether the cooling of the former seruour occasioned it) this open Confession beganne to giue way to secret; which continued in the Church, but with freedome, and without that forced and scrupulous strictnesse which the later times haue put vpon it. It is verie remarkable which learned *Rhenanus* hath (*Ceterum Thomas ab Aquino, &c.*) But (saith hee) *Thomas of Aquine* and *Scotus* (men too acute) haue made confession at this day such, as that *Iohannes Geilerius* a graue and holy Diuine, which was for many yeeres Preacher at Strasburgh, had wont to say to his friends, that according to their rules it is an impossible thing to confesse; Adding, that the same *Geilerius* being familiarly conuersant with some religious Votaries, both Carthusians and Franciscans, learned of them, with what torments the godly minds of some men were afflicted, by the rigour of that confession, which they were

*Beat. Rhenan.
Argum. in Tert.
de penitentia.*

*Argentorat-
um, &c.*

not able to answer; and thereupon he published a booke in Dutch, entitled *The sicknesse of confession*. The same therefore which *Rhenanus* writes of his *Geilerius*, he may well apply vnto vs; *Itaque Geilerio non displicebat, &c. Geilerius* therefore did not dislike confession, but the scrupulous anxietie which is taught in the summes of some late Diuines, more fit indeed for some other place, then for Libraries. Thus he. What would that ingenuous Author haue said, if hee had liued to see those volumes of Cases which haue beene since published, able to perplex a world; and those peremptorie decisions of the Fathers of the Societie, whose strokes haue beene with Scorpions, in comparison of the reeds of their Predecessors. To conclude; This bird was hatched in the Councell of Lateran, (*Anno 1215.*) fully plumed in the Councell of Trent; and now lately hath her feathers impied by the moderne Casuists.

SECT. II.

*Romish Confession not warranted
by Scripture.*

SINCE our quarrell is not with confession it selfe, which may bee of singular vse and behoofe ; but with some tyrannous straines in the practice of it, which are the violent forcing and perfit fulnesse thereof; It shall bee sufficient for vs herein to stand vpon our negatiue; that there is no Scripture in the whole Booke of God, wherein either such necessitie, or such intirenesse of Confession is commanded; A truth so cleare, that it is generally confessed by their owne Canonists. Did we question the lawfulnessse of Confession, we should bee iustly accountable for our grounds from the Scriptures of God; now that we cry downe only some iniurious circumstances therein, well may wee require from the fautors thereof their warrants from God; which if they cannot show, they

they are sufficiently convinced of a presumptuous obtrusion.

Iohn 20.23.

Indeed, our Sauour sayd to his Apostles, and their successors, *Whose sinnes yee remit they are remitted, and whose sinnes ye retayne they are retayned.* But did hee say, No sin shall bee remitted, but what yee remit? Or, no sinne shall be remitted by you, but what is particularly numbred vnto you.

Iames 5.16.

Saint Iames bids, *Confesse your sinnes one to another*; But would they haue the Priest shrieue himselfe to the penitent, as well as the penitent to the Priest? This act must bee mutuall, not single.

Acts 19.18.

Many beleeuing Ephesians came and confessed, and shewed their deeds. Many, but not all, not *Omnes vtriusque sexus*, they confess'd their deeds; Some that were notorious, not all their sinnes.

Iohn.20.21.

Contrarily rather, so did Christ send his Apostles, as the father sent him, He was both their warrant and their patterne; But that gracious Sauour

Saujour of ours many a time gaue
absolution, where was no particular
confession of sinnes: Only the sight
of the Paralyticks faith fetcht from
him, *Sonne bee of good cheere, thy
sinnes bee forgiven thee;* The noted
sinner in *Simons* house, appro-
uing the truth of her repentance
by the humble and costly testi-
monies of her loue, without any
enumeration of her sinnes, heard,
Thy sinnes are forgiven thee.

Mat. 9. 2.

SECT. III.

Against reason.

IN true Diuine Reason this sup-
posed duty is needlesse, dan-
gerous, impossible. Needlesse in
respect of all sinnes, not in respect
of some; for how euer in the cases
of a burdened conscience, nothing
can bee more vsefull, more soue-
raigne, yet, in all, our peace doth not
depend vpon our lips; Being iusti-
fied

Rom. 5. 1.

Chrys. in Ps. 50.

Sayr. Summa
Cas. Nauar.

Isaac. Syr. presb.
Antiochen. de
Contempt. mun-
di. &c.

fied by faith, wee haue peace with God through Iesus Christ our Lord.

Dangerous, in respect both of exprobration, as Saint *Chrysostome* worthily, and of infection; for *delectabile carnis* (as a Casuist confesseth,) Fleshly pleasures the more they are called into particular mention, the more they moue the appetite. I doe willingly conceale from chaste eyes and eares what effects haue followed this pretended act of deuotion, in wanton and vnstayed Confessors.

Impossible, for who can tell how oft he offendeth; He is poore in sin that can count his stocke; and hee sinnes alwaies that so presumes vpon his innocence, as to thinke hee can number his sinnes: And, if hee say of any sinne, as *Lot* of Zoar, is it not a little one? as if therefore it may safely escape the reckoning, it is a true word of *Isaac* the Syrian, *Qui delicta, &c.* Hee that thinkes any of his offences small, euen in so thinking falls into greater.

This

This doctrine and practice therefore, both as new and unwarrantable, full of usurpation, danger, impossibilitie is iustly reiected by vs; and wee for so doing, vniustly cited.

SECT. IV.

The noueltie of absolution before Satisfaction.

LEst any thing in the Romane Church should retayne the old forme, how absurd is that innouation which they haue made in the order of their penance and absolution. The ancient course, as *Cassander* and *Lindanus* truly witnesse, was that absolution and reconciliation, and right to the Communion of the Church was not giuen by imposition of hands vnto the penitent, till he had giuen due satisfaction by performing of such penall acts, as were enioyned by the discreet Penitentiary; yea, those workes of penance (sayth he) when they

*Cassand. consult.
Art. de Confess.
Lind. Panopl.
l. 4.*


Cass. libed.

they were done out of faith, and an heart truly sorrowfull ; and by the motion of the holy Spirit, preuenting the mind of man, with the helpe of his diuine grace, were thought not a little auailable to obtayne remission of the sinne, and to pacifie the displeasure of God for sin ; Not that they could merit it by any dignitie of theirs, but that thereby the minde of man is in a sort fitted to the receit of Gods grace ; But now, immediately vpon the Confession made, the hand is layd vpon the penitent, and he is receiued to his right of Communion, and after his absolution, certayne workes of pietie are enioyned him, for the chastisement of the flesh, and expurgation of the remainders of sinne. Thus *Cassander*. In common apprehension this new order can bee no other then preposterous ; and (as our learned Bishop of Carlile) like Easter before Lent. But for this *Ips* *viderint* ; it shall not trouble vs how they nurture their owne childe.

Resp. ad. Fishe,
tum.

CHAP. XIV.

The newnesse of the Romish Inuocation of Saints.

F all those errours which we reiect in the Church of Rome, there is none that can plead so much show of Antiquitie, as this of Inuocation of Saints: which yet, as it hath beene practised and defended in the latter times, should in vaine seeke either example or patronage amongst the Ancient; How euer there might be some grounds of this deuotion secretly muttered, and at last expressed in Panegyricke formes, yet vntill almost fise hundred yeares after Christ, it was not in any sort admitted into the publique seruice. It will be easily graunted that the blessed Virgin is the prime of all Saints; neither could it bee other then iniurious, that any other of that heauenly societie should haue the precedencie of her: Now the first that brought

*Spalat. de Resp.
Eccl. 7. c. 12.
§. 16.*

*Rex. Iacob. pre-
monit. ad Prin-
cipes, &c.*

Niceph. l. 15.
c. 28.

Ecclesie Catho-
licae commodif-
sima, Ibid.

Ios. Scalig. Notis
in Nouum Test.

brought her name into the publike deuotions of the Greeke Church, is noted by *Nicephorus*, to be *Petrus Gnaphheus*, or *Fullo*, a Presbyter of Bithynia; afterwards the Usurper of the See of Antioch, much about 470 yeeres after Christ; who (though a branded heriticke) found out foure things (sayth he) very vsefull and beneficiall to the Catholike Church; whereof the last was, (*Vt in omni precatone, &c.*) that in euery prayer the Mother of God should bee named, and her diuine name called vpon; The phrase is very remarkable wherein this rising superstition is expressed.

And as for the Latine Church, we heare no newes of this Inuocation, in the publike Letanies, till *Gregories* time, about some 130. yeeres after the former.

And in the meane time, some Fathers speake of it fearefully and doubtfully; How could it bee otherwise, when the common opinion of the Ancients, euen below
Saint

Saint *Austens* age did put vp all the soules of the faithfull, except Martyrs in some blind receptacles, whether in the Center of the earth, or elsewhere, where they might *in candida expectare diem Iudicij*, as *Turtulian* hath it foure seuerall times; And *Stapleton* himselſe sticks not to name diuers of them thus foully mistaken.

Others of the Fathers haue let fall speeches directly bent against this Inuocation (*Non opus est patronis, &c.*) There is no need of any Ad-uocates to God, sayth Saint *Chrysostome*; and most plainly elsewhere, *Homines si quando, &c.* If wee haue any suit to men (sayth hee) we must see the porters, and treat with iesters and parasites, and goe many times a long way about; In God there is no such matter; he is exorable without any of our Mediators, without mony, without cost, he grants our petitions: It is enough to cry for thee with thine heart alone, to power out thy teares, and presently thou hast won him to mercy. Thus hee.

K

And

*Ios. Scalig. Notis
in Nouum Test.*

*Stap. l. de au-
thor. sc̃i.*

*Chrysost. Homil.
de penitentia;
hom. 4.*

Which place, the Margine of the Latine Edition of Venice, set forth by the authoritie of the Inquisition, tels vs, (and wee must beleue it) makes nothing against Inuocation of Saints. *Vide Ibid.*

Spalat. l. 7. c. 12.

§ 26.

Gul. Altif. in 4.
sent. & c.

Dea. primas Cæ-
li, & c. præcipe.

Angelis ut nos
custodiant. In

Rosar. Canon.

Reg. Anonym.

Diuidunt co.

ram Patre inter

se mater & fi-
lius pietatis of-

ficia, & con-

dunt inter se re-
conciliationis

nostræ inuola-
bile testamen-

tum. Arnold.

Carnot. de lau-
dibus s. virg.

Lud. vines in

Aug. de Ciuitat.

Dei. l. 8. c. ult.

And those of the Ancients, that seeme to speake for it, lay grounds that ouerthrow it; Howsoeuer it be, all holy Antiquitie would haue both blushed, and spit at those formes of Inuocation, which the late Clients of Rome haue broached to the world; If perhaps they speake to the Saints *tanquam deprecatores, vel potius comprecatores*) as *Spalatenensis* yeelds; mouing them to bee competitioners with vs to the throne of grace, not properly, but improperly, as *Altisiodore* construes it: how would they haue digested that blasphemous Psalter of our Ladie, imputed to *Bonauenture*, and those stiles of meere Deification which are giuen to her: and the diuision of all offices of pietie to mankinde, betwixt the mother and the Sonne. How had their eares glow- ed to heare, *Christus orauit, Franciscus exorauit*, Christ praied, *Francis* preuailed; How would they haue brooked that which *Ludonichus vines* freely confesse, *Multi Christiani & c.*

Many

Many Christians worship (*dinos, di-
nasque*) the Saints of both sexes, no
otherwise then God himselfe: Or
that which *Spalatensis* professes to
haue obserued that the ignorant
multitude are carried with more en-
tire religious affection to the blessed
Virgin, or some other Saint, then to
Christ their Saviour. These foule su-
perstitions are not more haynous
then new, and such, as wherein we
haue iustly abhorred to take part
with the practicers of them.

*Nam & plebem
rudiorum reli-
giose &c. Et
magis plurimos
interne religioso
affectu erga
Beatam virg.
&c. quam erga
Christum, Spa-
lat. de Re. Eccl.
l. 7. c. 12. f. 28.*

SECT. II.

*Inuocation of Saints against
Scripture.*

AS for the better side of this
mis-opinion; euen thus much
colour of Antiquitie were cause e-
nough to suspend our censures (ac-
cording to that wise and moderate
resolution of learned *Zanchinus*;)
were it not that the Scriptures are
so flatly opposite vnto it; as that,
we may iustly wonder at that wis-

*Ego certe ab
Antiquitate non
recedo nisi ex-
tus. Zanch. in
Coloss.*

Iob 14.20.

Verse 21.

Ecclef. 9.5.

Vers 6.

Esay 62.16.

dome, which hath provided Antidotes for a disease, that of many hundred yeares after, should haue no being in the World. The ground of this Inuocation of Saints is their notice of our earthly condition, and speciall Deuotions; And behold thou preuailest euer against man, and hee passeth: thou changeest his countenance, and sendest him away: His sonnes come to honour and hee knowes it not, and they are brought low and hee perceiue it not, saith *Iob. The dead know nothing at all, sayth wise Salomon; Also their loue, and their hatred, and their enuie is now perished, neither haue they any more a portion for euer, in any thing that is done vnder the Sunne.* No portion in any thing, therefore not in our miseries, nor in our allocutions. If we haue a portion in them, for their loue and Prayers in common for the Church, they haue no portion in our particularities, whether of want, or complaint. *Abraham our Father is ignorant of vs (sayth Esay) and Israel*

rael acknowledges vs not. Loe, the Father of the faithfull aboue knowes not his own children, till they come into his bosome; and hee that giues them their names, is to them as strangers; Wherefore should good Iosiah bee gathered to his Fathers as Hulda tels him, but that his eyes might not see all the euill which should come vpon Ierusalem.

2. King. 22. 20.

Wee cannot haue a better Commenter, then Saint *Augustine*, If (sayth hee) the soules of the dead could be present at the affaires of the liuing, &c. Surely my good Mother would no night forsake me, whom whiles shee liued, shee followed both by Land, and Sea; Farre be it from me to thinke, that an happier life hath made her cruell, &c. But certainly, that which the holy Psalmist tels vs, is true; *My Father and my Mother haue forsaken mee, but the Lord tooke me vp*; If therefore our Parents haue left vs, how are they present or doe interesse themselves in our cares, or businesse? And if

*August. de cura
pro mo. & ge-
rend. cap. 13.*

our Parents do not, who else among the dead know what wee doe, or what wee suffer? *Esay the Prophet sayth; Thou art our Father, for Abraham is ignorant of vs and Israel know vs not; If so great Patriarkes were ignorant, what became of that people, which came from their loynes, and which vpon their beliefe was promised to descend from their stocke, how shall the dead haue ought to doe either in the knowledge, or aide of the affaires, or actions of their dearest Suruiuers? How doe we say that God prouides mercifully for them who die before the euils come, if euen after their death they are sensible of the calamities of humane life, &c.*

How is it then that God promised to good King *Iosiah* for a great blessing, that hee should die before hand, that he might not see the euils which hee threatned to that place and people.

Thus that diuine Father. With whom agrees Saint *Ierome*, *Nec enim,*

nim, possumus, &c. Neither can we, (sayth hee) when this life shall once be dissolued, either enioy our owne labours, or know what shall bee done in the World afterwards.

But could the Saints of Heauen know our actions, yet our hearts they cannot : This is the peculiar skill of their Maker, *Thou art the searcher of the hearts and raines, O righteous God; God onely knowes* (abscoudita animi) *the hidden secrets of the soule.* Now, the heart is the seat of our Prayers. The lips doe but vent them to the cares of men : *Moses* sayd nothing, when God said, *Let me alone Moses. O therefore thou that hearest the Prayers, to thee shall all flesh come.* *Salomons* argument is irrefragable; *Heare thou in Heauen thy dwelling place; and doe, and giue to euery man according to his waies: whose heart thou knowest; For thou, euen thou onely, kuowest the hearts of all the children of men.*

He onely should be implored that can heare; hee onely can heare the

*Hieron, in Ec-
cles. 3. ad. fin.*

Psal. 7. 10.

*Psal. 44. 22. &
139. 1. 4. & 12.
Pro 15. 10. &
17. 3. & 24. 12.*

*Ier. 31. 20. & 17
10. & 20. 21.*

1. Kings 8. 39.

Prayer that knowes the heart :

Pfal. 50. 14.

Yet could they know our secretest desires. It is an honour that God challengeth as proper to himselfe, to bee inuoked in our Prayers; *Call upon me in the day of thy trouble, and I will deliuer thee, and thou shalt glorifie me.*

1. Tim. 2. 5.

There is one God, and one mediator betwixt God and man, the man Iesus Christ. One and no more; not on-ly of redemption, but of intercession also; for through him (onely) wee haue access by one Spirit, vnto the Father; and he hath inuited vs to himselfe; Come to mee all yee that labour and are heauie laden.

Ephes. 2. 8.

SECT. III.

Against Reason.

HOW absurd therefore is it in reason, when the King of heauen calls vs to him, to run with our petitions to the Guard or Pages of the Court? Had we to doe with a finite Prince, whose eares must bee his best

best informers, or whose will to help vs were iustly questionable, wee might haue reason to present our suits by second hands; But since it is an Omnipresent and Omniscious God with whom wee deale, from whom the Saints and Angels receiue all their light, and loue to his Church, how extreame folly is it to sue to those Courtiers of Heauen, and not to come immediately to the Throne of Grace? That one Mediatour is able (and willing also) to saue them to the vtmost, that come vnto God by him; seeing he euer liueth to make intercession for them.

Heb. 7. 25.

Besides, how vncertaine must our deuotions needes bee, when we can haue no possible assurance of their audience; for who can know that a Saint heares him? That God euer heares vs, we are as sure, as we are vn sure to be heard of Saints: Nay, we are sure we cannot be all heard of them: For what finite nature can diuide it selfe betwixt ten thousand

and Suppliants at one instant, in severall regions of the world, much lesse impart it selfe whole to each? Either therefore, we must turne the Saints into so many Dieties, or wee must yeeld that some of our prayers are vnheard; *And whatsoeuer is not of faith, is sinne.*

*Hugo de Sancto
Vict. de sacr. l. 2*

As for that heauenly glasse of Saint *Gregories*, wherein the Saints see vs, and our suits (confuted long since by *Hugo de Sancto Victore*) it is as pleasing a fiction, as if we imagined therefore to see all the corners of the earth, because we see that Sun which sees them. And the same eyes that see in God the particular necessities of his Saints below, see in the same God such infinite grace and mercie, for their releefe, as may saue the labour of their reflecting vpon that diuine mirour in their speciall intercessions.

The doctrine therefore and practice of the Romish inuocation of Saints, both as new and erronious, against Scripture and reason; wee haue

hauciuſtly reiecteſt; and are there-
upon ciected as vniuſtly.

CHAP. XV.

The newneſſe of ſeuē
Sacraments.

THe late Councell of Fo-
rence indeed inſinuates
this number of ſeuē Sa-
craments, as *Suarez* contends: But
the later Councell of Trent deter-
mines it, *Siquis dixerit aut plura, &c.*
If any man ſhall ſay, that there are
either more, or fewer Sacraments
then ſeuē, *viz.* Baptiſme, Confir-
mation, &c, or that any of theſe is
not truly and properly a Sacrament,
Let him be Anathema.

It is not more plaine that in Scrip-
ture there is no mention of Sacra-
ments, then that in the Fathers there
is no mention of ſeuē. Cardinall
Bellarmines euation, that the Scrip-
ture and Fathers wrote no Cate-
chiſme, is poore and ridiculous;
No more did the Councils of Flo-
rence

*Summa Canon.
2e, &c.*

*Concil. Trid.
Ceſſ. 7. Can. 1.*

rence and Trent, and yet there the number is reckoned and defined.

So as the word Sacrament may be taken, (for any holy, significant rite) there may be as well seuentie as seuen; So strictly as it may be, and is taken by vs, there can no more bee seuen, then seuentie. This determination of the number is so late, that *Cassander* is forced to confesse, *Nec temerè, &c.* You shall not easily find any man before *Peter Lombard*, which hath set downe any certaine and definite number of Sacraments. And this obseruation is so iust that vpon the challenges of our writers, no one author hath been produced by the Roman Doctors for the disproofe of it, elder then *Hugo*, and the said Master of Sentences. But, numbers are ceremonies. Both *Luther*, and *Philip Melancthon* professe they stand not much vpon them; It is the number numbred (which is the thing it selfe mis-related into that sacred order) that we sticke at. There we find that none but Christ can

Cassan. Consult. Art. 13. de numero sacr.

Luther de captiuit. Babyl. In loc. com. Cassand. ibid.

Thus all Antiquitie runnes vpon two.
Clem. recognit. l. 1. Justin. Apol. 2. Tertull de Coron. Milit. & ad Scapulam. Cypr. l. 2. Epist. 1. Cyril. Hierosol. in Catech. Ambros. August. &c.

can make a Sacrament; for none but he who can giue grace, can ordaine a signe and seale of Grace; Now it is euident enough, that these adscititious Sacraments were neuer of Christs institution. So was not confirmation, as our *Alexander* of Hales, and *Holcot*; so was not Matrimonic, as *Durand*; So was not Extreme Vnction, as *Hugu*, *Lombard*, *Bonaventure*, *Halenfis*, *Altiscadore*, by the confession of their *Suarez*. These were ancient rites, but they are new Sacraments; All of them haue their allowed, and profitable vse in Gods Church, though not in so high a nature; Except that of Extreme Vnction; which as it is an apish mis-imitation of that extraordinary course, which the Apostolike times vsed in their cures of the sicke, so it is grossely mis-applied to other purposes, then were intended in the first institution. Then it was (*Vngebant & sanabant;*) the oyle miraculously conferring bodily recouerie; but now, (*Non nisi in mor-*
tis

*Suar. Tom. 4.
disp. 39. s. 2.
Vid. Mort. Ap-
pell. l. 2. c. 26.
S. 5.*

*Marc. 6. 13,
James 5.*

*Fran. Lun. Ani-
madu. in Bellar.
l. de verb. Dei. 4.*

is articulo adhibetur) it is not vled, but vpon the verie point of death, as *Caietan* and *Cassander* confesse, and all experience manifests; and by *Felix* the fourth drawne to a necessitie of addresse to eternall life.

SECT. II.

Seuen Sacraments beside Scripture.

NOT to scan particulars, which all yeeld ample exceptions, but to wind them all vp in one bottome: Whosoeuer shall looke into the Scripture shall find it apparent, that as in the time of mans innocence, there were but two Sacraments, the tree of life, and the tree of knowledge; So, before, and vnder the Law (how euer they had infinite rites) yet in the proper sense, they had but two Sacraments; the same in effect with those vnder the Gospel; The one, the Sacrament of Initiation, which was their Circumcision;

fion; Paralleld by that Baptisme which succeded it; The other, the Sacrament of our holy Confirmation, that spirituall meat and drinke which was their Paschall Lambe and Manna, and water from the rocke; prefiguring the true Lambe of God, and bread of life, and bloud of our redemption. The great Apostle of the Gentiles, that well knew the Analogie, hath compared both; *Moreover brethren, I would not haue you ignorant, how that all our fathers were vnder the cloud, and all passed thorow the sea; And all were baptized in the cloud, and in the sea; And all did eate the same spiritual meat, and all did drinke the same spirituall drinke, for they dranke of that spirituall Rocke, that followed them, and that Rocke was Christ.* What is this in any iust construction, but that the same two Sacraments of Baptisme, and the Lords Supper, which wee celebrate vnder the Gospell, were the verie same with those, which were celebrated by Gods ancient people, vnder

1. Cor. 10. 1.

Verse 2, 3.

Verse 4 &c.

under the Law ; They two, and no more; *Hoc facite* (*Doe this*) is our warrant for the one; and *Ite baptizate, &c.* and *Goe teach and baptize*, for the other: There is deepe silence in the rest.

S E C T. III.

Against reason.

IN reason it must bee yeelded, that no man hath power to set to a seale, but hee whose the writing is; Sacraments, then, being the scales of Gods gracious euidences, where-by hee hath conueyed to vs eternall life, can bee instituted by no other, then the same power that can assure and performe life to his creature. In euerie Sacrament therefore must bee a diuine institution and command of an element that signifies, of a grace that is signified, of a word adioyned to that element, of an holy act adioyned to that Word: Where these concurre not, there can bee no true Sacrament; and they

they are palpably missing in these
five Additions of the Church of
Rome.

Lastly; The Sacraments of the
new Law (as Saint *Austen* often)
flowed out of the side of Christ;
None flowed thence, but the Sa-
crament of water, which is Bap-
tisme and the Sacrament of blood
in the Supper; Whereof the Au-
thor saith, *This cup is the new Testa-
ment in my blood, which is shed for
you*. The rest never flowing either
from the side, or from the lips of
Christ, are as new and mis-named
Sacraments iustly reiected by vs,
and we thereupon as vniustly cen-
sured.

CHAP. XVI.

*The newnesse of the Doctrine
of Tradition.*

THe chiefe ground of these,
and all other errours in
the Church of Rome, is
the ouer-valuing of Traditions;
L which

*concil. Trid.
Sess. 4.*

*In his rebus de
quibus nihil
certi statuit
scriptura divi-
na, mos populi
Dei vel instituta
maiorum pro
lege tenenda
sunt. August.
Epist. 86.*

which the Tridentine Synode professes to receive, and reverence with no lesse pious affection, then the Bookes of the Old, and New Testament; and that, not in matter of Rite, and Historic onely, but of faith and manners also; Wherein, as they are not vnwilling to cast a kinde of imputation of imperfection vpon the written Word; so they make vp the defects of it, by the supply of vnwritten Traditions; to which indeed they are more beholden, for the warrant of the greater part of their super-added Articles, then to the Scriptures of God.

Both which, are points so dangerously enuious, as that Antiquitie would haue abhorred their mention: Neither is any thing more common with the holy Fathers of the Church, then the magnifying the compleate perfection of Scripture, in all things needfull, either to be beleeued, or done.

What can be more ful and cleare, then that of Saint *Austine*, in his *qua
aperitè,*

apertè, &c. In these things, which are openly laid forth in Scripture, are found all matters that containe either faith, or manners.

Cardinall *Bellarmines* elusion is not a little preiudiciall to his owne cause. He tells vs, that Saint *Austen* speakes of those points, which are simply necessarie to saluation for all men; All which hee acknowledges to be written by the Apostles; But besides these, there are many other things (saith hee) which wee haue only by Tradition; Will it not therefore hence follow, that the common sort of Christians need not looke at his Traditions? That commonly men may be saued without them? that Heauen may bee attained, though there were no Traditions; Who will not now say, Let mee come to Heauen by Scripture, goe you whither you will by Traditions? To which adde, that a great yea, the greater part (if wee may beleeue some of their owne) of that which they call Religion, is groune

*Aug. l. 2. de do-
ctrina Christi. c. 9
In his que aper-
tè posita sunt
in scriptura in-
veniuntur illa
omnia quæ con-
tinent fidem
moresq; uiuen-
di.
Bell. l. 4. de verb.
Dei. c. 11.*

ded vpon onely Tradition; if then Tradition bee onely of such things as are not simply necessarie to saluation, then the greater part of their misnamed Religion, must needs be yeilded for simply vnecessary to all men: And if wee may bee saued without them; and be made Citizens of Heauen; how much more may we without them, be members of the true Church on Earth?

As for this place, S. *Augustines* words are full, and comprehensiuē, expresseing all those things, which containe either faith, or manners, whether concerning Gouvernours, or people: If now, they can finde out any thing, that belongs not either to beleefe, or action, we doe willingly giue it vp to their Traditions; but all things which pertaine to either of those, are openly comprized in Scripture.

What can bee more direct, then that of holy *Cathanasus*? *αὐτοῦ τοῦ μὲν γὰρ λόγος, &c.* The holy Scriptures inspired by God, are in them.

*Athanas. l. 4.
cont. Gent. In-
troduction
ἐν γὰρ ἐστὶν αὐτῷ*

themselves all-sufficient to the instruction of truth; and, if *Clementinus* construe it, All truth, this needs not raise a cavill; the word signifies no lesse; for if they bee all-sufficient to instruction, they must needs be sufficient to all instruction in the truth intended; *Tertulian* professes openly, *Adoro Scripturæ plenitudinem*, &c. I adore the fulnesse of Scripture; Let the skill of *Hermogenes* show where it is written; if it bee not written, let him feare that woe which is pronounced against those, that adde or detract. Thus he. Who can but feare that the Cardinall shifts this evidence against his owne heart? For (saith he) *Tertullian* speakes of that one point. That God created all things of nothing, and not of a pre-existent matter, as *Hermogenes* dreamed; now, because this truth is clearly expressed in Scripture, therefore the fulnesse of Scripture, as concerning this point is adored by *Tertullian*; And for that *Hermogenes* held an o-

ἀγία καὶ θεο-
νευσοι γραφαί
πρὸς τὴν τῆς
ἀληθείας ἐ-
παγγελίαν,
&c.

*Sufficiunt per se
verba Nannius.
Tert. lib. advers.
Hermogenem.*

pinion contrarie to Scripture, he is said to adde vnto Scripture, and to incurre that malediction; Now, let any reader of common sense, iudge, whether the words of *Tertullian* be not generall; without any limitation; and if the first clause could bee restrained, the second cannot; *Scriptum esse doceat &c.* Whatsoever therefore is not written, by this rule may not be obruded to our beleeve; Neither doth he say, If it be written against; but, If it be not written; and his challenge is (*nusquam legi*) that the words are no where read, as if this were quarrell enough, without a flat contradiction to what is read.

So as the Cardinals glosse meereley corrupts the Text; How easie were it for me to tire my reader, with the full suffrages of *Origen*, *Cyprian*, *Chrysostome*, *Basil*, *Cyrill*, *Epiphanius*, *Hierome*, *Ambrose*, *Theodoret*, *Hilarie*, *Vincentius Lirisensis*, and in a word with the whole streame of Antiquitie, which though thy giue

a meet place to Traditions of Cere-
monic, of historie, of interpretation,
of some immateriall verities, yet re-
serue the due honour to the sacred
monuments of Diuine Scriptures.
Our learned *Chemnitius* hath freely
yeelded seuen sorts of Traditions,
such as haue a correspondence with,
or an attestation from the written
word, the rest, we do iustly (together
with him) disclaime, as vnworthy
to appeare vpon that awfull Bench,
amongst the inspired Pen-men of
God.

S E C T. II.

Traditions against Scripture.

ITis not to bee imagined that the
same word of God, which speakes
for all other truths, should not
speake for it selfe; how fully doth it
display its owne sufficiencie and
perfection. All Scripture (saith the
Chosen Vessell) is giuen by inspira-
tion of God; and is profitable for
doctrine, for reproofe, for correcti-

2.Tim.3.16.

B. lar. de verbo
De J. A. 10.

2. Tim. 3. 17.

2. Tim. 3. 15.

on, for instruction in righteousness. Profitable, saith the Cardinall; but not sufficient; Many things may uuaile to that end wheto they suffice not; So meat is profitable to nourish, but without uaturall heat it nourisheth not: Thus hee Heare yet what followeth. That the man of God may bee perfited, and thoroughly furnished vnto all good workes. Loe it is so profitable to all these seruices, that thereby it perfects a Diuine; much more an ordinarie Christian: That which is so profitable, as to cause perfection, is abundantly sufficient, and must needs haue full perfection in it selfe; That which can perfit the teacher, is sufficient for the learner. The Scriptures can perfit the man of God; both for his calling in the instruction of others, and for his owne glorie. *Thou hast knowne the Scriptures from a childe* (saith Saint Paul to his Timothy) *which are able* (not profitable only) *to make thee wise vnto salvation, through faith which is in Christ Iesus.*

Iesus. It is the charge therefore of the Apostle, not to bee wise about that which is written : The same with wise *Salamons*, *The whole word of God is pure.* *Adde thou not unto his words, least he reprove thee, and thou be found a lier.* Loe, hee saith not, Oppose not his words, but, *Adde not to them.* Even addition detracts from the maiestie of that Word ; For the Law of the Lord is perfect, conuering the soule, the testimonie of the Lord is sure, making wise the simple. The statutes of the Lord are right, reioycing the heart, the Commandement of the Lord is pure, enlightning the eyes.

Pro. 30 5. 6.

Psal. 19 7. 8.

As for those Traditions which they doe thus lift vp to an vniust competition with the written Word, our Sauour hath before hand, humbled them into the dust : *In vaine doe they worship me, teaching for doctrines the commandements of men ;* Making this a sufficient cause of abhorring both the persons, and the seruices of those Iewes, that they thrust

Math. 15. 9.

thrust humane Traditions into Gods chaire, and respected them equally with the institutions of God. Cardinall *Bellarmino* would shift it off with a distinction of Traditions; These were such, sayth hee (*quas acceperant à recentioribus, &c.*) as they had receiued from some latter hands, whereof some were vaine, some others pernicious, not such as they receiued from *Moses* and the Prophets: And the Authors of these reiected Traditions hee cites from *Epiphanius* to bee *R. Akiba*, *R. Iuda*, and the *Asamoneans*; from *Hierome*, to bee *Sammai*, *Hillel*, *Akiba*. But this is to cast mist before the eyes of the simple: For who sees not that our Sauours challenge is generall, to Traditions thus aduanced, not to these, or those Traditions: And where he speakes of some latter hands, he had forgotten, that our Sauour vpon the mount tells him (ἐπὶ τοῖς ἀρχαίοις) That these faulted Traditions were of old. And that he may not cast these vpon his

Sammai

*Epiphan. in heres. Ptolom.
Hierom. in c. 8.
Isa. Et in Epist.
ad algal. q. 10.*

*Math. 5. 21.
27. 33.*

Sammai and *Hillel*, let him remember that our Sauour cites this out of *Esay* (though with some more cleer-nesse of expreffion) who farre overlooked the times of those pretended Fathers of mis-traditions. That I may not say, how much it would trouble him to shew any dogmaticall Traditions, that were deriued from *Moses* and the Prophets; in parallel whereof, let them bee able to deduce any Euangelicall Tradition from the Apostles, and we are ready to imbrace it with all obseruance. Shortly, it is cleare that our Sauour neuer meant to compare one Traditions with another, as approving some, reiecting others, but with indignation complaines, that Traditions were obruded to Gods people, in a corriualitie with the written word; which is the verie poynt now questioned.

traditions of all
sorts not agreeable
to y word, might
be condemned by
christ.

SECT. III.

Traditions against reason.

EVEN the verie light of reason shoves vs that as there is a God, so, that he is a most wise, & most iust God; needs therefore must it follow that if this most iust and wise God will giue a Word whereby to reueale himselfe and his wil to mankinde, it must bee a perfect Word; for, as his wisdom knowes what is fit for his creature to know of himselfe, so his iustice will require nothing of the creature, but what hee hath enabled him to know and doe; Now then, since hee requires vs to know him, to obey him, it must needs follow that hee hath left vs so exquisite a rule of this knowledge and obedience, as cannot admit of any defect, or any supplement. This rule can bee no other then his written Word; therefore written, that it might be preserued entire, for this purpose, to the last date of time: As for orall Traditions, what cereaintie can

can there be in them? what foundation of truth can bee layd vpon the breath of man? How doe wee see the reports varie, of those things, which our eyes haue scene done? How doe they multiply in their passage, and either grow, or dye vpon hazards?

Lastly, we thinke him not an honest man, whose tongue goes against his owne hand; How hainous an imputation then doe they cast vpon the God of truth; which pleade Traditions deriued from him, contrarie to his written Word? Such, apparently, are the worship of Images, the mutilation of the Sacrament, Purgatorie, Indulgences, and the rest which haue passed our agitation. Since therefore the authoritie of Romish Traditions is (besides noueltie) erroneous; against Scripture and reason, we haue iustly abandoned it, and are thereupon vniustly condemned.

As for those other dangerous & important inuocations, concerning
Scrip-

Serious Dis-
swaſiue, &c.

Scriptures, their Cannon enlarged, their faultie version made authentick, their fountaines pretended to be corrupted, their mis-pleaded obſcuritie, their reſtraint from the Laitie, we haue already largely diſplaid them in another place.

CHAP. XVII.

*The newneſſe of the vniuerſall
Head-ſhip of the Biſhop
of Rome.*

*Hereſeos mater
eſt principatus
cupiditas, Chry-
ſoſt. in Gal. 5.*

*Neque enim
quiſquam no-
ſtrum Episco-
pum Episcoporum
ſe conſtituit,
aut tyrannice
terrore ad obſequendi
neceſſitatem
ſuos, adigit. O-
rat. Cypr. in Syn.
Greg. Epiſt. l. 4.
Epiſt. 32. & 34.*

THOſe transcendent Titles of Head-ſhip, and Vniuerſalitie, which are challenged to the Biſhop, and Sea of Rome, are knowne to bee the vpſtart broode of noted ambition; Simple and holy Antiquitie was too modeſt, either to require, or tolerate them. Who knowes not the profeſſion of that holy Martyr in the Councell of Carthage; (*Neque enim, &c.*) There is none of vs, that makes himſelfe a Biſhop of Biſhops; or by a tyrannous feare com-

compels his vnderlings to a necessity of obedience; but perhaps, at Rome it was otherwise; Heare then with what zeale their owne Pop^e *Gregorie* the Great, inueighs against the arrogance of *Iohn* Bishop of Constantinople, for giuing way to this proud stile; His Epistles are extant in all hands; so cleare and conuictiue, as no art of Sophistrie can elude them; wherein hee calls this title (affected by the sayd *Iohn*, and *Cyriacus*, after him,) a new name, a wicked, profane, insolent name, the generall plague of the Church, a corruption of the Faith, against Canons, against the Apostle *Peter*, against God himselfe; as if he could neuer haue branded it enough.

And least any man should cauell that this stile is only cryed downe in the Bishops of Constantinople, which yet might bee iustly claymed by the Bishops of Rome; *Gregorie* himselfe meetes with this thought, and answers beforehand; *Nunquam*
pium

Et lib. 6. Ep. 24.

Nomen, cele-
stum, profa-
num, &c.

Et lib. 4. Epist.
38. 39. &c.

*Nunquam pium
virum huius-
modi titulis u-
sum esse, &c.
nullum prede-
cessorum meo-
rum, &c.*

*Pelag. a. omni-
bus Episcopis il-
licite à Ioanne
& Decret. p. 1.
dist 99. c. 4.
Nullus, &c.*

pirum virum, &c. that neuer any godly man, neuer any of his Predecessors vsed those Titles; and, more^r then so, that whosoever shall vse this proud stile, hee is the very fore-runner of Antichrist. If in a foresight of this vsurpation, *Gregorie* should haue beene hired to haue spoken for vs, against the Pride of his following Successors; hee could nor haue set a keener edge vpon his stile. Consonant whereto, it is yet extant in the very Canon Law (as quoted by *Gratian* out of the Epistle of Pope *Pelagius* the second) *Vniuersalis autem nec etiam Romanus Pontifex appelletur*; Not the Bishop of Rome himselfe may bee called Vniuersall;

Yet how famously is it knowne to all the World, that the same *Grigories* next Successors, saue one, *Boniface* the third, obayne this title of vniuersall Bishop from the Emperour *Phocas*; which the sayd Emperour gaue him in a spleene against *Cyriacus* Patriarch of Constantin-

stantinople, for deliuering *Constantina* the Wife of *Mauritius* and her Children; or (as some others relate it) vpon a worse occasion: And accordingly, was this haughty title communicated by the same power to the See of Rome, and by strong hand euer since maintayned.

This qualification their Register *Platina* confesses, was procured not without great contention. And *Otho Frisingensis* fully and ingenuously writeth thus. *Gregorie* departed hence to the Lord: After whom (the next saue one) *Boniface* obtained of *Phocas*, that by his authoritie the Romane Church might bee called the head of all Churches; For at that time the See of Constantinople (I suppose, because of the seat of the Empire translated thither) wrote her selfe the first. Thus their Bishop *Otho*: Now if any man shall thinke that hence it will yet follow, that the See of Rome had formerly enjoyed this honour, how euer the Constantinopolitan for the present,

M

shouldred

Baron. An. 606.

Plat. in vita Bonif. 3.

Gregorius migravit ad dominum. &c. Aquo, &c. ut ipsius authoritate, &c. Otho Frising. l. 5. c. 8.

Concil. 5. Gener.
Act. 15.

shouldred with her for it; Let him know the ground of both their challenges, which (as it was supposed by *Otho*) So, is fully (for the satisfaction of any indifferent iudgement) layd forth in the Generall Councell of Chalcedon. The same (say those Fathers) we determine of the priuiledges of the most holy Church of Constantinople, called New Rome: For the Fathers haue iustly heretofore given priuiledge to the Throne of old Rome, because that Citie was then the Gouerresse of the world; and vpon the same consideration were the hundred & fiftie Bishops (men beloued of God) moued to yeeld equall priuiledges to the Throne of new Rome, rightly iudging, that this City, which is honoured with the Empire, and Senate, and is equally priuiledged with old Rome the then Queene of the world, should also in Ecclesiasticall matters bee no lesse extolled and magnified. Thus they. And this act is subscribed, *Bonifacius Presbyter Ecclesie*

Ecclesia Romana statui & subscripsi.
 I Boniface Presbyter of the Church
 of Rome haue so determined and
 subscribed; (*Et ceteri &c.*) And the
 rest of the Bishops of diuers Prouin-
 ces and Cities subscribed. What
 can be more plaine? This headship
 of the Bishop was in regard of the
 See; and this headship of the See
 was in regard of the preheminance
 of the Citie; which was variable,
 according to the changes of times,
 or choyce of Emperours. But *Binus*
 wrangleth here; Can we blame him
 when the free-hold of their Great
 Mistresse is so neerely touched?
 This Act (saith he) was not Synodi-
 call, as that which was closely and
 cunningly done, in the absence of
 the Popes Legates, and other Or-
 thodox Bishops, at the instance of
Anatolius, Patriarch of Constanti-
 nople, an ambitious man, by the
 Easterne Bishops onely. How can
 this plea stand with his owne con-
 fessed subscription? Besides that
 their *Caranza* in his Abridgement,
 M 2 shoves,

*Seuer. Bin. in
 notis Concil.
 Chalced.*

*Caranz. Epi-
 tom. Concil.*

*Sedes Apostolica
Nobis presentibus
humiliari
non debet. Ibid.*

*Constantinopolitano,
Episcopo
damnato Eccle-
siarum omnium
primam esse Ro-
manam, caranz,
Epit.*

showes, that this poynt was long and vehemently canuassed in that Councell, betweene *Lucentius* and *Boniface*, Legates of the Romane Church, and the rest of the Bishops; and at last, so concluded, as we haue related; not indeed without the protestation of the sayd Legates, *Nobis presentibus, &c.* The Apostolike See must not in our presence be abased: Notwithstanding, this act then carried; and, after this, Pope *Simplicius* succeeding to *Hilarinus* made a decree to the same purpose, not without allusion to this contention for precedencie, that Rome should take place of Constantinople: Yea, so vtterly vnthought of was this absolute Primacie and headship of old: as that when the Roman Dition was brought downe to a Dukedome, and subiected to the Exarchate of Rauenna, the Arch-Bishop of Rauenna, vpon the verie same grounds, stucke not (as *Blondus* tells vs) to striue with the Bishop of Rome for prioritie of place

place. So necessarily was the rising or fall of the Episcopall Chaire annexed to the condition of that Citie, wherein it was fixed.

But in all this, we well see, what it is that was stood vpon; an arbitrarie precedencie of these Churches, in a prioritie of order; and according thereunto, the Bishop of Rome is determined to be *prima sedis Episcopus*, the Bishop of the first Sec. A style, which our late learned Soueraigne professed with *Iustinian* not to grudge vnto the moderne Bishops of that Sec; But as for a Primacie of Soueraignty ouer all Churches, and such an Head-ship, as should enforme, and inliue the body, and gouerne it with ^a infallible influences, it is so new, and hateful, as that the Church in all ages hath opposed it to the vtmost; neither will it bee indured at this day by the Greeke Church, notwithstanding the colourable pretence of subscription hereunto, by their dying Parriarch *Ioseph* of Constanti-

*Concil. Caribag.
3. Can. 26.*

Deor. p. 1. d. 99.

*apostolice pri-
uilegium con-
cessum à Iusti-
niano Sancimus
senioris Romæ
Papam primum
esse omnium sa-
cerdotum.*

*Prærog. ante al-
ios residerendi.*

Cod. de sacros.

Eccle. decerni-

mus.

a Iulientia vi-

te. Capistran.

Influentia regi-

minis. Aug. 11.

Triumph.

*Ein. in Concil.
Florent.*

nople, in the late Florentine Councell, and the letters of vniou subscribed by them, Anno 1539.

Yea, so farre is it from that, as that their Emperour *Michael Paleologus*, for yeelding a kinde to subiection of the Easterne Bishops to the Roman, would not bee allowed the honour of Christian buriall, as *Amilius* hath recorded. And in our time *Basilus* the Emperour of Russia (which challengeth no small part in the Greeke Church) threatened to the Popes Legate (as *Phile* beene informed) an infamous death, and buriall, if hee offered to set foot in his Dominions, out of a ieaious hate of this vsurpation.

*P. Enryl. bish.
Gall.*

SECT. II.

*The newnesse of challenged
Infallibilitie.*

THe particularities of this new arrogation of Rome are so many, that they cannot bee pent vp in any strait roome. I will onely instance

stance in some few.

The Popes infallibilitie of Iudgement is such a paradox, as the very Histories of all times, and proceedings of the Church doth sufficiently conuince. For, to what purpose had all Councils beene called euen of the remotest Bishops, to what purpose were the agitations of all conuenerfall causes in those Assemblies (as *Erasmus* iustly obserues) if this opinion had then obtained? Or how came it about that the sentences of some Bishops of Rome were opposed by other Sees; by the Successours of their owne, by Christian Academies, if this conceit had formerly passed for currant with the World; How came it to passe, that whole Councils haue censured, and condemned some Bishops of Rome for manifest Heresies, if they were perswaded before hand, of the impossibilitie of those errours: not to speake of *Honorius*, of *Libergus* and others; the Councell of *Basil* shall be the voyce

Multi Pontifices in errores & hereses lapsi esse leguntur Concil. Basl. in Ep. Synod.

Auentin. l. 7.

of common obseruation ; *Multi Pontifices, &c.* Many Popes (say they) are recorded to haue falne into errours and heresies : Either all stories mocke vs, or else this parasiticall dreaime of impeccancie in iudgement, is a meere stranger: and his disguise is so foule, that it is no maruell if (*Errare non possum*) (I cannot erre) seemed to *Eberhardus*, Bishop of Saltzburgh, no other then the suit of an Antichrist.

SECT. III.

The newnesse of the Popes Superioritie to Generall Councils.

Bell. l. 2. de Concil. c. 17.

HOW bold and dangerous a novelty is that which Cardinall *Bellarmino*, and with him the whole Societie, and all the late Fautors of that See (after the Florentine Synode) sticke not to auouch, *Summus Pontifex, &c.* The Pope is absolutely about the whole Church, and about a Generall Council, so as hee acknowledge-

knowledges no Iudges on earth euer
himselfe: How would this haue re-
lished with those (wel neere) a thou-
sand Fathers in the Councell of
Constance, who punctually deter-
mined thus. *Ipsa Synodus, &c.* The
Synode lawfully assembled in the
Holy Ghost, making a Generall
Councell, representing the Catho-
like Church militant vpon earth,
hath immediately power from
Christ; whereunto euery man, who-
soeuer he be, of what state, or digni-
tie so euer, although he be the Pope
himselfe, is bound to obey, in those
things, which pertain to faith; or
to the extirpation of schisme. And
fifteene yeeres after that, the Gene-
rall Councell of Basil, wherein was
President *Iulianus* Cardinal of Saint
Angelo, the Popes Legate, defined
the same matter, in the same words.
It is no maruell if Cardinall *Bellar-
mine*, and some others of that strain,
reiect these, as vnlawfull Councils;
but they cannot denie, first, that this
decree was made by both of them;
Second.

*Council. Const.
Sess. 4. & 5.
Caran. Anno
1415.*

Anno 1431.

Secondly, that the Diuines there assembled, were (in their allowance) Catholique Doctōrs; and such as in other points adhered to the Roman Church; in so much as they were the men by whose sentence *John Husse*, and *Hierome* suffered no lesse then death; and yet euen so lately did these numerous Diuines in the voyce of the Church, define the superioritie of a Councell aboue the Pope; What speake we of this, when wee find that the Bishops of the East excommunicated in their assembly, *Iulius* the Bishop of Rome himselſe, amongst others, without scruple, as *Sozomen* reporteth.

Sozom. l. 3. c. 11.

How ill would this Doctrin or practice now bee endured? In so much as *Gregorie* of Valence dare confidently say, that whosoever he be that makes a Councel superior to the Pope, fights directly (though vnawares) against that most certaine point of faith concerning Saint *Peters*, and the Roman Bishops primacie in the Church.

SECT. IV.

*The new presumption of Papall
Dispensations.*

FROM the opinion of this super-
eminent power hath flowed that
common course of Dispensations
with the Canons and Decrees of
Councils, which hath bene of late
a great eye sore to moderate behol-
ders. *Franciscus a Victoria* makes a
wofull complaint of it, professing
to doubt whether in the end of the
the yeere, there bee more that haue
leave by this meanes to breake the
lawes, then those that are tied to
keepe them. Thereupon wishing
(for remedy) that there were a re-
straint made of those now bound
lesse Dispensations; and at last, ob-
jecting to himselfe that such a De-
crete of restriction would bee new,
and not heard of in any former
Councell, hee answers; (*Tempore
Conciliorum antiquorum, &c.*) In the
time of the ancient Councils, Popes
were

*Fr. Victor, Re-
lect. de potest.
Pape & Concil.
pag. 251.*

were like to the other fathers of those Councils, so as there was no neede of any act for holding them backe from this immoderate licence of dispensing; yea, if wee doe well turne ouer the lawes, and histories of the Ancient, wee shall find that Popes did not presume so easily, and commonly, to dispense with decrees of Councils, but obserued them as the Oracles of God himselfe: Yea, not onely did they forbear to doe it ordinarily, but perhaps not once did they euer dispense at all, against the Decrees of Councils; But now (saith hee) by little, and little, are we growne to this intemperance of dispensations, and to such an estate as that we can neither abide our mischiefes, nor our remedies. Thus that learned Spaniard, in an honest confession of the degenerate courses of the late Popes from the simple integritie of their Predecessours.

What should I adde vnto these the presumptuous Dispensations with

with vowes, and Oathes, with the Lawes of God himfelfe, with the Law of Nature; A priuiledge ordinarily both yeelded, and defended by flattering Canonists; and that which meets with vs, at euery turne, in *Hostiensis*, *Archidiaconus*, *Felinus*, *Capistranus*, *Triumphus*, *Angelus de Clauasio*, *Petrus de Ancorano*, *Panormitan*, as is largely particularized by our learned Bishop of Deric.

SECT. V.

*The new challenge of Popes domi-
nering ouer Kings and
Emperours.*

I May well shut vp the Scene, with that notorious innouation of the Popes subducing himfelfe from the due obedience of his once-acknowledged Lord, and Soueraigne, and endeavouring to reduce all those Imperiall powers, to his homage and obedience.

The time was, when Pope *Gregorie* could say to *Mauritius*, *Vobis obedi-*

*Pontificalis au-
choritas à iura-
mento fidelita-
tis absoluit. de-
cr. p. 2. 15. q. 6.
Alius.
Almain. de po-
test. Eccles. &
laica c. 12.
ἀρχὴ τοῦ μὴ ἐ-
κ τῆς φύσεως
was the rule of old.
Diatrib. Papa
Antichrist. l. 4.
cap. 9.*

*Greg. lib. 4. Ep.
32. & serenif-
simis iussibus
obedientiam
præbeo. Ibid.*

Hieron. Balb.
de Cor.

Ecce serenissi-
mus dominus
Imperator fieri
simiam leonem
iussit, &c. Greg.
Epist. 5.

Qui civitatis
ministerium in
fermo commisit,
ibid.
Guicciard. l. 4.
Hist. Imperante
Carolo Domino
nostro.

obedientiam præbere desidero; I desire to give you due obedience: And when Pope *Leo* came with cap and knee to *Theodosius*, for a Synod to be called, with *Clementia vestra concedat*, as Cardinall *Cusanus* cites it, from the historie; The time was; when (*Nemo Apostolica, &c.*) No man did offer to take vpon him the steering of the Apostolike Barke, till the authoritie of the Emperour had designed him, as their *Balbus* out of their owne Law. That of Pope *Gregorie* is plaine enough, *Ecce serenissimus, &c.* Behold (saith he, speaking of his owne advancement to the Bishopricke of Rome) our gracious Lord the Emperour hath commanded an Ape to be made a Lion; and surely at his command it may be called a Lion, but it cannot be one; so as hee must needs lay all my faults and negligences, not vpon mee, but vpon his owne pietie, which hath committed this Ministerie of power to so weake an Agent.

The time was when the Popes of
Rome

Rome dated their Apostolique letters with the style of the raigne of their Lords, the Emperours; now, ever since Pope *Paschal*, they care onely to note the yeere of their owne Apottleship, or Papacie.

The time was, when the holy Bishops of that See professed to succeed Saint *Peter* in homely simplicitie, in humble obedience, in pietie, in zeale, in preaching, in teares, in sufferings; now since, the case is altered; the world sees, and blushes at the change; for now (*Quanta inter solem & lunam, &c.*) Looke how much the Sunne is bigger then the Moone; so much is the Papall power greater then the Imperiall; Now, *Papa est Dominus Imperatoris*; The Pope is the Emperours Lord (saith their *Capistranus*) and the Emperour is subiect to the Pope as his minister or seruant, saith *Triumphus*, and lest this shold seem the fashionable word of some clawing Canonist only, heare what Pope *Adrian* himselfe saith, *Vnde habet, &c.* Whence hath

Paschalis Anno Evangelij 1070 primus omissis Imperatoris annis sui pontificatus annos subscripsit.

In data. Apostolatus nostri, Anno 1. Dein Pontificatus. Lib. Sacr. Cerem.

Greg. l. 1. de maior. & obed. ex Innoc.

Capistr. 77.

Aug. Triumph. q. 44. 1. Vide diatr. Derens.

Epist. l. 4. c. 3. S. 2. Vnde habet Imperator Imperium nisi à nobis.

Imperator quod habet totum habet à nobis, ecce in potestate nostra est ut demus illud cui volumus. Hadrian.

Epist. apud Auentin. l. 6. Inno. 4. in cap. licet. de foro comper.

hath the Emperour his Empire, but from vs ? all that hee hath, hee hath wholly from vs, Behold, it is in our power to giue it, to whom we list.

And to the same purpose is that of Pope *Innocent* the fourth, *Imperator est aduocatus, &c.* The Emperour is the Popes Aduocate, and sweares to him, and holds his Empire of him.

But perhaps this place is yet too high for an Emperour; a lower will serue; *Fit Canonicus, &c.* The Emperour is (of course) made a Canon, and brother of the Church of Lateran.

Yet lower; He shall be the Sewer of his Holinesses Table, and set on the first dish, and hold the Basin for his hands.

Yet lower, he shall be the Train-bearer to the Pope in his Walking Processions. He shall be the Quirie of his Stable, and hold his stirrope in getting vpon his Horfe: He shall be, lastly, his very Porter to carrie his Holinesse on his shoulder. And
all

Lib. sacr. Cerem.

Etiam Imperator aut rex aquam ad lauandas eius manus ferre debet; primum item scutulum, &c. ibid. In processibus, &c. ibid. Stapham equi papalis tenet, &c. ibid. Sellam ipsam cum Pontifice humeris suis aliquantulum portare debet, ibid.

all this, not out of will, but out of dutie.

Where now is *Augustus ab Augendo*, as *Almain* deriues him, when he suffers himselfe thus diminished. Although there is more wonder in the others exaltation; *Papa!* Men are too base to enter into comparison with him, His authoritie is more then of the Saints in Heauen, saith one, yet more, hee excelleth the Angels in his Iurisdiction; saith another, yet, more once. The Pope seemes to make one and the same Consistory with God himselfe; and, which comprehends all the rest, *Tu es omnia, & super omnia*: Thou art all, and aboue all, as the Councell of Lateran vnder *Iulius*.

Oh strange alteration, that the great Commanders of the World should be made the drudges of their subiects, that Order and Soueraignite should leese themselves in a pretence of Pietie! That the professed Succour of him that said, *Gold and silver haue I none*, should thus tram-

Alm. de potest. Eccl.

Cassan. 4. partes con. 7.

C. de libellis. 30. dist.

Aug. Triumph. de pot. Ecc. q. 18.

Vid. Derens.

vbi supra.

Cassan. Glor.

mundi. 4. partes.

cons. 7.

Innocent. 6.

Hofst. in c. 4. de

Transl.

ple vpon Crownes; That a poore silly Worme of the Earth should rayse vp it selfe aboue all that is called God, & offer to crawle into the glorious Throne of Heauen.

CHAP. XVIII.

The Epilogue both of Exhortation and Apologie.

Not to wearie my Reader with more particularities of Innouation; Let now all Christians know, and be assured, that such change as they sensibly find in the head, they may as truly (though not so visibly) note in the bodie of the Roman Church, yea rather in that soule of Religion, which informeth both : And if thereupon, all our endeouour (as we protest before God, and his holy Angels) hath beene, and is, only, to reduce Rome to it selfe; that is, to recall it to that originall Truth, Pietie, Synceritie, which made it long famous thorow the World, and happy,

happy, how vniustly are we eicted, persecuted, condemned?

But, if that Ancient Mistresse of the World shall stand vpon the termes of her honour, and wil needs pleade the disparagement of her re-tractions, and the age and authoritie of these her impositions, let me haue leaue to shut vp all, with that worthy and religious contestation of Saint *Ambrose*, with his *Symmachus*.

That eloquent Patron of Idolatry had pleaded hard for the olde Rites of Heathenisme; and brings in Ancient Rome speaking thus, for her selfe. *Optimi Principes, &c.* Excellent Princes, the Fathers of your Countrey, reuerence yee my yeares, into which my pious Rites haue brought me. I will vse the Ceremonies of my Ancestors, neither can I repent mee. I will liue after mine owne fashion, because I am free. This Religion hath brought the World vnder the subiection of the Lawes; these sacred Deuotions haue driuen *Hanibal* from our walles, from our
bna N 2 Capitoll;

*Inter. Epistolas
Ambrosij lib. 2.
Epist. II.*

*Ser. tamen &
contumeliosa est
emendatio senec-
tutis. ibid.
Ambros. Epist. l.
2. Ep. 12.*

*Nullus pudor est
ad meliora
transire, ibid.*

Capitoll; Haue I beene preserved
for this, that in mine old age I should
be reprov'd? Say, that I did see what
were to bee altered, yet late and
shamefull is the amendment of age.
To which that holy Father no lesse
wittily and elegantly answers, by
way of retortion, bringing in Rome
to speake thus, rather. I am not a-
shamed in mine old age to be a Con-
uert, with all the rest of the World.
It is surely true, that in no age it is
too late to learne. Let that olde
age blush that cannot mend it selfe;
It is not the grauitie of yeares, but
of manners, that deserues prayse.
It is no shame to goe to the better;
And when *Symmachus* vrgeth (*Ma-
iorum seruandus est ritus*) we must
observe the Rites of our forefathers;
Dicant igitur, (sayth Saint *Ambrose*)
Let them as well say, that all things
should remayne in their owne im-
perfect Principles; that the World
once euer couered with darkenesse,
offends in being shined vpon by the
glorious brightnesse of the Sunne;
And

And how much more happie is it, to haue dispelled the darknesse of the soule, then of the body; to bee shined vpon by the beames of Faith, then of the Sunne. Thus he; most aptly to the present occasion; whereto did that blessed Father now liue, he would doubtlesse, no lesse readily apply it: *Nec erubescas mutare sententiam*, saith *Hierome* to his *Ruffinus*, Neuer blush to change your minde; you are not of such authoritie as that you should bee ashamed to confesse you haue erred: Oh that this meeke ingenuitie could haue found place in that once famous, and Orthodox Church of Christ; how had the whole Christian World beene as a Citie at vnitie in it selfe, and triumphed ouer all the proud hostilities of Paganisme? But, since wee may not bee so happie, wee must sit downe, and moune for our desolations, for our diuisions. In the meane time wee wash our hands in innocence. There are none of all these instanced parti-

N 3

culars

*Non es tante .
authoritatis ut
errasse te pude-
at, &c. Hier. A
pol. adu. Ruffin.*

culars (besides many more) wherein the Church of Rome hath not sensibly erred in corrupt additions to the faith; so as herein wee may iustly (before heauen and earth) warrant our disagreement of iudgement from her. The rest is their act, and not ours; wee are meere patients in this schisme; and therefore go, because we are driuen; That we hold not communion with that Church, the fault is theirs; who both haue deserued this strangeness by their errorrs, and made it by their violence; Contrarie to that rule which *Cato* in *Tully* giues of vnpleasing friendship, they haue not ript it in the seame, but torn it in the whole cloth.

Perhaps, I shall seeme vnto some, to haue spoken too mildly, of the estate of that debauched Church: There are that stand vpon a meere nullitie of her being, not resting in a bare deprauation; For mee, I dare not goe so farre: If she be foule, if deadly diseased (as she is) these qualities cannot vtterly take off her essence,

sence, or our relations.

Our Diuines indeed call vs out of Babylon, and wee run; so as here is an actuall separation; on our parts; True, but from the corruptions (wherein there is a true confusion) not from the Church; Their verie charge implies their limitation; as it is Babylon, we must come out of it, as it is an outward visible Church, we neither did, nor would: This drop-sie, that hath so swolne vp the body, doth not make it cease to bee a true body, but a sound one. The true Principles of Christianitie, which it maintaines, maintaine life in that Church; the errors which it holds, together with those Principles, struggle with that life, and threaten an extinction: As it is a visible Church then, we haue not detracted to hold communion with it (though the contemptuous repulse of so many admonitions haue deserued our alienation) as Babylon, wee can haue nothing to doe with it. Like as in the course of our life; we free-

*Fr. Iun. de Ec-
clesia.*

*Capitū autem
male sanie et clivi
contagia vitan-
da sunt, ne &
ipsi artus pesti-
lenti humore la-
bescerent. F. Pic.
Mirand. Theor.
33.*

ly conuerse with those men in ciuill
affaires, with whom we hate to par-
take in wickednesse.

But will not this seeme to saour
of too much indifferencie? What
need wee so vehemently labour to
draw from either part, and triumph
in winning Profelytes; and giue
them for lost, on either side, and
brand them for Apostates that are
won away, if (which way so euer
we fall) wee cannot light out of a
true visible Church of Christ?
What such necessitie was there of
Martyrdome, what such danger of
relapses, if the Church bee with
both.

Let these Sophisters know, that
true charitie needs not abate any
thing of zeale. If they bee acquain-
ted with the iust value of truth they
shall not enquire so much into the
persons, as into the cause. What
euer the Church be, if the errours be
damnable, our blood is happily
spent in their impugnation; and
wee must rather chuse to vndergoe

a thousand deaths, then offend the Maiestie of God, in yeelding to a knowne fallhood in religion; neither doth the outward visibilitie of the Church abate ought of the ha-
nonsnesse of mis-opinions, or the ve-
temence of our oppositions. Were
it Saint *Peter* himselfe, if hee halt in
Iudaizing, Saint *Paul* must resist
him to his face; neither is his fault
lesse, because an Apostle. Yea, let
me say more; Were the Church of
Rome, and ours, layd vpon seuerall
foundations, these errors should
not be altogether so detestable, since
the symbolizing in many truths
makes grosse errors more intolera-
ble, as the Samaritan Idolatrie was
more odious to the Jewes then
meerely Paganish: If the dearest
daughter of God vpon earth should
commit spirituall whoredome, her
uncleannesse is so much more to be
hated, as her obligations were grea-
ter. Oh the glorious crownes ther-
fore of those blessed Martyrs of
ours, who rather gaue their bodies

*Maldon in. 4.
1021.*

to bee burnt to ashes, then they would betray any parcell of diuine truth.

Oh the wofull and dangerous condition of those soules, which shutting their eyes against so cleere a light, either willingly sit downe in palpable darknesse, or fall backe from the sincerity of the Gospel into these miserable enormities both of practice and doctrine. It is not for me to iudge them; that, I leaue vn- to that high and awfull Tribunall, before which I shall once appeare with them; but this I dare say, that if that righteous Iudge shall punish either their obstinacie, or relapses with eternall damnation, he cannot but bee iustified in his iudgements, whiles in the midst of their torments, they shall bee forced to say, *Thou, O God, art iust in all that is be- falne vs; For thou hast done right, but we haue done wickedly.*

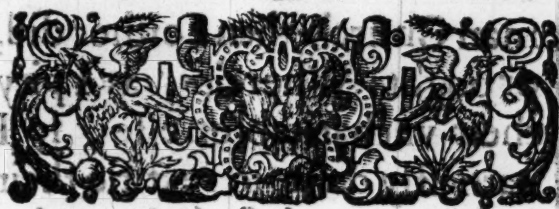
Nehem. 9. 33.

For vs, as wee would saue our soules, let vs carefully preserue them from the contagion of Romish su-
per-

perstition; Let vs neuer feare that
our discretion can hate errour too
much; Let vs awaken our holy
zeale to a serious and feruent oppo-
sition, ioyned with a charitable en-
deuour of reclamation. Shortly, let
vs hate their opinions, strive against
their practice, pitie their mis-gui-
ding, neglect their censures, la-
bour their recouerie,
pray for their
saluation.

FINIS.

perfection; let vs never leave that
 our direction can have current too
 much; let vs awaken our holy
 zeale to a serious and constant oppo-
 sition, joined with a charitable en-
 deavour of reformation. Secondly, let
 vs have their opinions, things against
 their practice, pick their mil-gut-
 ting, neglect their consciences, la-
 bour their reformation,
 pray for their
 salvation.



*An Apologeticall aduer-
tisement to the Reader.*

READER.

Nothing can bee so
well sayd or done,
but may be ill ta-
ken: Whiles I thus
sincerely pleade for truth, the
well meaning ignorance of
some mis-takers hath passed
as deepe, as vnjust censures vp-
on mee; as if preferment had
changed my note, and taught
me to speake more plausible
language concerning the Ro-
man

man Church, then I either did, or ought: Wherein, as I pity their vncharitablenesse, so I earnestly desire to rectifie their iudgement; lest their preiudice may turne more to their sinne, then to my wrong. The mayne ground of the exception is, that I yeeld the Church of Rome a true visible Church; wherein the harsh noyse of a mis-construed phrase offends their eare, and breedes their quarrell. For this (belike) in their apprehension seemes to sound no lesse; then, as if I had sayd, The Church of Rome is a true-beleeuing Church; or a true part of the mysticall body of Christ; A sence, which is as far wide from my words, or thoughts, as from truth it selfe.

selfe, Wherefore serues this Booke but to euince the manifold corruptions of that foule Church? That shee is truly visible, abates nothing of her abominations: For who sees not, that, *Visible*, referres to outward profession; True, to some essentiall principles of Christianitie, neither of them to soundnesse of beleefe; So as these two may too well stand together, a true visible Church, in respect of outward profession of Christianity; and an heriticall, Apostaticall, Antichristian Synagogue in respect of doctrine and practice; Grant the Romanists to bee but Christians, how corrupt soeuer, and wee cannot deny them, the name of a Church:

Outward

Outward visibility gives them
no clayme either to truth, or
Saluation.

Shortly, then, In two things I
must craue leaue to vindicate
my selfe: One, that I doe no
whit differ from my selfe;
The other, that I differ not
from the Iudgement of our
best, orthodox, and oppro-
uedly classically Diuines. Both
which cleared, what haue I
done?

It is a grieuous challenge,
this of Inconstancie; for
though, whiles wee are here in
this region of mutability, our
whole man is subiect to
change, yet wee doe all here-
in affect a likenesse to the God
of truth, in whom there is no
shadow by turning; especi-
ally

ally, in religion so much more,
 as that doth more assimilate,
 and vnite vs to that vncchange-
 able Deity: Lo, (say they) the
 man, that once wrote, *No
 peace with Rome*; now, cryes
 nothing but peace with Rome,
 whiles he proclaimes it a true
 visible Church; and allowes
 some communion with it. A-
 las, brethren, why will ye suf-
 fer a rash and ignorant zeale
 thus to lye palpably in your
 way to truth? Be but pleased
 to cast your eyes vpon the first
 Chapter of that Booke of mine,
 (which is thus objected to me
 in a causelesse exprobration)
 that which long since I wrote,
 of the irreconcilablenesse of
 Rome; and see if that section
 be not a full expression of the
 O same

*No peace with
 Rome. & Roma
 irreconciliabi-
 lis, Sect. 1.*

same truth, (and that in the same words) which I haue here published; There shall you finde taught, that there is no other difference betwixt vs, and Rome, then betwixt a Church miserably corrupted, and happily purged; betwixt a sickly, languishing, dying Church, and one that is healthfull, strong, and flourishing: That *Valdus*, *Wiclef*, *Luther*, did neuer goe about to frame a new Church, which was not but to cleanse, restore, reforme that Church which was: That they meant onely to bee Physicians to heale, not parents, to beget a Church: There you shall find, That wee are all the same Church by vertue of our outward vocation; whosoever

uer all the world ouer worship
Iesus Christ the onely Sonne of
God, the Sauour of the world,
& professe the same common
Creed; That some of vs do this
more purely, others more cor-
ruptly, that in the meane time,
we are al Christians, but sound
Christians we are not: There
ye shall find this very obiection
so fully answered, as if it had
beeene either formerly moued,
or so long since preuented; the
words are these. But how harsh-
ly doth this sound to a weake
reader, and more then seemes
to neede reconciliation with it
selfe, that the Church should
bee one, and yet cannot be re-
conciled? Certainly, yet so it
is; The dignity of the out-
ward forme (which compre-
hends

hends this vnity in it selfe) auayles nothing to saluation, nothing to grace, nothing to the soundnesse of Doctrine: The net doth not straight make all to be fish, that it hath drag'd together; ye shall finde in it vile weedes, and whatsoeuer els that deuouring element hath disgorged; The Church is at once one, in respect of the common principles of faith; & yet in respect of consequences and that rabble of opinions, which they haue raked together, so opposed, that it cannot (as things now stand) by any glew of concord (as *Cyprian* speaketh) nor bond of vnity be conioyned. That which Rome holds with vs, makes it a Church: That which it obtrudes

trudes vpon vs, makes it hereticall; The truth of principles makes it one, the error, and impiety of additions makes it irreconcilable, &c. Looke on the face therefore of the Roman Church, she is ours, shee is Gods. Looke on her backe, shee is quite contrary, Antichristian; More playnely, Rome doth both hold the foundation, & destroy it; she holds it directly, destroyes it by consequent; In that shee holds it shee is a true Church, howsoeuer impured; In that she destroyes it (what semblance so euer shee makes) shee is a Church of malignants. If shee did altogether hold it, shee should bee sound, and Orthodox; if altogether she destroyd

*Columba.
Noe, &c.*

it, shee should bee either no Church, or diuelish; but now that she professes to hold those things directly which by inferences shee closely overthrowes, shee is a truly visibler Church, but an vnfound one: Thus I wrote well neere twenty yeares agoe, without clamor, without censure. And since that, in my Latine Sermon to the Conuocation, did I vary ought from this hold? Did I not there call heauen & earth to record of our innocence in separating from the Romane Church? Did I not cast the fault vpon their violence, not our will? Did I not professe, *Lubentes quidem discessimus, &c.* We willingly indeed departed from the Communion

on of their errors, but from the Communion of the Church wee haue not departed. Let them abandon their errours, and wee embrace the Church; Let them cast away their soule-killing Traditions, and false appendances of their new faith, we shall gladly communicate with them in the right of the same Church, and hold with them for euer;

This I freely both taught, and published, with the allowance, with the applause of that most Reuerend Synode; and now, doth the addition of a dignitie bring enuie vpon the same truth? Might that passe commendably from the Pen, or tongue of a Doctor, which will not bee endured from the

hand of a Bishop? My brethren, I am where I was; the change is yours; Euer since I learned to distinguish betwixt the right hand of veritie, and the left of error, thus, I held, and shall (I hope) at last send forth my Soule in no other resolution; And if any of you be otherwise minded, I dare boldly say, hee shall do more wrong to his cause, then to his aduersarie. That I differ not from my selfe, you haue seene; see now that I differ not from our learned, iudicious, approved Diuines.

That the Latine or Western Church subiect to the Romish tyrannie (vnto the very times of *Luther*) was a true Church, in which a sauing profession
of

of the truth of Christ was found, and wherein *Luther* himselfe receiued his Christianity, ordination, and power of ministerie, our learned Doctor *Field* hath saued me the labour to prooue, by the suffrages of our best, and most renowned Diuines; amongst whom hee cites the Testimonie of *Caluin*; *Bucer*, *Melancthon*, *Beza*, *Mornay*, *Deering*; And, if since that time, it bee souly corrupted, so as now that acute Author is driuen to the distinction of *Verè Ecclesia*, and *Vera Ecclesia*; Yet, at last, hee thus concludes. But, will some man say, Is the *Romane Church* at this day no part of the Church of God? Surely, as *Augustine* noteth that the societies of heretickes

*Append. to the
the Booke of
the Church. 3.
part. 2. 2.*

*August. de Bap-
tis. contr. Dona-
tist. l. 1. cap. 8. &
10.*

retickes, in that they retaine the profession of many parts of heauenly truth, and the ministration of the Sacrament of Baptisme, are so farre still conioyned with the Catholicke Church; and the Catholicke Church in and by them bringeth forth children vnto God; So the present Roman Church is still, in some sort, a part of the visible Church of God; but no otherwise, then other societies of Heretickes are, in that it retaineth the profession of some parts of heauenly truth, and ministreth the true Sacrament of Baptisme to the saluation of the Soules of manie thousand infants, &c. Thus hee.

*Iun. de Eccl.
lib. sing.*

Iunius, distinguishing betwixt

twixt the Church and Papacie, determines the Church of Rome to bee a truely living (though sicke) Church; wherof the Papacie is the disease, marring the health, threatening her life; and punctually resolves, *Ecclesia Papalis qua id habet, &c.* The Popish Church in that it hath in it, that which pertaines to the definition of a Church, is a Church.

Cap. 17.

Doctor *Raynolds* makes it his position; That the Church of Rome is neither the Catholick Church, nor a sound member of the Catholicke; Yeelding it a member; whiles he disproues it sound;

Thes. 2. in 5.

Paræus. (*Accusant nos, &c.*) They accuse vs (saith he) that we haue made a diuision in departing

Par. in Rom. 16.

Hook. 3. Book. of
Eccle. pol. c. 1.

One Lord, one
Faith, one
Baptisme.

parting from the Church; *Nos
verò, &c.* But we haue not de-
parted from the Church, but
from the Papacie.

Master *Hooker* is most preg-
nant for this point : Apparent
it is (saith he) that all men are
of necessitie either Christians,
or not Christians ; If by exter-
nall profession they be Christi-
ans, then are of the visible
Church of Christ ; And Chri-
stians by externall profession
they are all ; whose marke of
recognisance hath in it those
things which wee haue menti-
oned ; Yea although they bee
impious Idolaters, wicked He-
retickes, Persons Excommu-
nicable, yea, and cast out for
notorious improbitie ; Thus
he ; and going on, hee shewes
how

how it is possible for the selfsame man to belong to the Synagogue of Satan, and to the Church of Iesus Christ; The passages are too long to transcribe; and the Bookes are ob-
 uious.

Doctor *Crakenthorpe* in his learned answer to *Spalatensis*, defends heretical Churches to be true members of the Catholicke Church, though vnfound ones; subscribing herein, to the determination of *Alphonfus*; and descending to this particular, concludes, *Hæc tamē ipsa tua Romana, &c.* This your Romane Church must be accounted both to be in the Church & to be a Church; not simply, not according to the integrity of faith, not ac-

Crak. defen.
Eccles. Anglic.
Cap. 16.

cor-

according to any inward vertue, not so effectually that it should auaille to saluation for a man to be in it; But yet, a Church it is, in some respects, according to the externall profession of faith, and of the word of God, according to the administrati on of the Sacramēts, according to some Doctrines of true beleeve, by which, as by so many outward Ligaments, shee is yet knit to the Orthodoxe and Catholicke Church; Thus he, fully to my words and meaning.

*Pet. Baro. Cong.
ad clerum. Bun-
nie treat. of
Purif. D. Some
against Penrie.
Peter Mart.
Epistle.
Answer to
Machianel. p.
8. D. Conell Fre-
genill. polit. ref
B. of S. Davids
Chapl. D. Willi-
ams of the
Church.
confer. pag. 75.*

I might swell vp the bulke with many more; a Catalogue whereof Brierley hath for his owne purpose fetcht vp together; I will onely shut vp this Scene with our late most learned

ned Soueraigne, King *Iames*;
Who in the conference at
Hampton Court, with the ac-
clamation of all his iudicious
hearers, auowed, that no
Church ought further to sepa-
rate it selfe from the Church
of Rome, in Doctrine, or ce-
remonie, then shee hath de-
parted from her selfe, when she
was in her flourishing and best
estate, and from Christ her
Lord and head

Well therefore doth my rea-
der see that I haue gone along
with good companie in this
assertion; Although I am not
ignorant, that some worthie
Diuines of ours, speake other-
wise; in the height of zeale, de-
nying the Church of Rome to
bee a true Church, to bee a
Church

*Zanch. miscell.
de Eccles.
Whitak. Quæst.
6. c. 1. pag. 444
445. in quar.
Perk. in 1. ad
Galat.
Cameron. pre-
iudes, &c.*

*Zach. ubi su-
pra. in quo pu-
rum dei ver-
bum.
Orthodoxè in-
tellectum & si-
cere predica-
tum, sacramenta
sola & legiti-
mè iuxta insti-
tutum Christi
administrata,
&c.*

Church at all; Whose contra-
diction giues colour to this
offence. But let my Reader
know that how euer their
words are opposite, yet not
their iudgement; A mutuall
vnderstanding shall well ac-
cord vs in the matter, how euer
the termes sound contrarie:
Our old word is, things are, as
they are taken; The difference
is in the acception of *True* and
Church; both which haue much
latitude, and varietie of sense.
Whiles by *True*, they meane,
right belieuing, and by *Church*,
a companie of faithfull, which
haue the word of God rightly
vnderstood and sincerely prea-
ched, and the Sacraments du-
ly administred, it is no maruell
if they say, the Church of
Rome

Rome is neither true, nor Church; who would, who can say otherwise? But, whiles we meane by a true Church; a multitude of Christians, professing to agree in the maine principles of Religion, how can they but subscribe to vs? And in this sense yeeld the Church of Rome both a Church, and truly visible? So as shortly, in a large sense of *True Church*, these Diuines cannot but descend to vs; in a strict sense of both, we cannot but ascend to them; in fine, both agree in the substance, whiles the words crosse. Certainly, in effect, Master Perkins saith no other; Whiles hee defines his Reformed Catholicke to bee one, that holds the

P same

*M. Perk. Ref.
Cath.*

same necessarie heads of Religion with the Roman Church, yet so, as hee pares off and reiects all errours in Doctrine, whereby the same Religion is corrupted; Wherein that well-allowed Author speaks home to my meaning, though in other termes; That the Romane Church holds the necessarie heads of Religion, giues it a right, in my sense, to a true visibility; that it holds foule errours, whereby the Doctrine is corrupted, makes it false in beleefe, whiles it hath a true being.

This then may giue sufficient light to that passage in my sixt page, whereat some haue heedlesly stumbled; That which I cited from *Luther* out
of

of *Cromerus*, I find also alledged by Doctour *Field* out of *Luther* himselfe ; the words are, that vnder the Papacy is the very kernell of Christianity much good, yea all. Know reader, the words are *Luthers*, not mine ; neither doth hee say, in the papacy, but, vnder it; vnder it, indeed, to trample vpon, not to possesse; or if to possesse, yet not to enioy : Their fault is not in defect of necessary truthes, but in excessse of superfluous additions. *Luther* explicates himselfe, for his kernell : in the seuerall articles of Christian beleefe; His, All good, is Scriptures, Sacraments, Creeds, Councells, Fathers ; All these they haue, but (God Knowes) miserably corrupted,

*Append. vbi
supra.*

rupted; That they thus haue them, is no whit worse for vs, & little better for themselues; would to God they were theirs as well in true vse, as in possession.

It was an ill descant that a nimble Papist made vpon those words of *Luther*; which yeeld the kernell of Christianity: If we haue the kernel (saith hee) let them take the shell; soft, friend, you are too witty: *Luther* did not giue you the kernell, and reserue vs the shell; Hee yeelded you both kernell and shell, such as it is, but the shell rotten, the kernel worm-eaten; make much of your kernell but (as you haue vsed it) it is but a bitter morsell; swallow that if you please,
and

and saue the shell in your pocket.

Neither thinke to goe away with an idle misprison : Wee are a true visible Church, what neede we more? why should we wish to be other then wee are? Alas poore soules, a true visibility may, and doth stand with a false beleefe : Ye may bee of a true visible Church & yet neuer the nearer to heauen: It is your interest in the true mysticall body of Christ, that must saue your soules, not in the outwardly visible; your errors may bee, and are no lesse damnable, for that ye are by outward profession, Christians, ye so much the more. Wo is me, your danger is more visible, then your Church : If

ye persist wilfully in these grosse corruptions, which do by consequent raze that foundation which ye professe to lay, ye shall be no lesse visible spectacles of the wrath of that iust God, whose truth and spirit ye haue so stubbornly resisted: The God of heauen open your eyes to see the glorious light of his Truth, and draw your hearts to the loue of it; and make your Church as truly sound, as it is truly visible.

Thus in a desire to stand but so right as I am, in all honest iudgements I haue made this speedy and true Apologie: beseeching all readers in the feare of God (before whose barre we shal once
giue

giue an account of al our ouer-
lashinges) to iudge wisely, and
vprightly of what I haue writ-
ten; in a word, to doe mee but
iustice in their opinions, and
when I begge it, fauour.

A*S for this edition, my absence
from the presse forces mee to
distrust the numbers of my (not
many) citations; and to professe
that I dare trust the lines, not the
margin.*

Farewell, reader; And God
make vs wise and chari-
table.

FINIS.

CVrteous reader I must craue pardon, & request thy helpe in correcting these faults which haue escaped the presse in the generall, but more especial in the fine first sheets, which thorough the mis understanding of one of the Printers that had the charge thereof; thorough negligence are vncorrect, which wil require the same recourse to the Errata: for which you shall oblige aswell the Author as the Printer; Farewell.

Errata.

PAge. 5. in margine, for *Probant*, read *Proleus*. pag. 9. in marg. for *Pierius* read *Prius*. p. 14. in magin. for *Heresia*, read *Hereses*. p. ibid. in marg. for *Bellidanus*, read *Bellidauus*. p. 21. marg. for *Pushtius* read *Pigbtius*. p. ibid. for *Turrectism*. read *Turrecremat*. p. 23. l. 4. for *cenfures*, reade *cenfurers*. p. 45. l. 23. for *babita*, reade *habitation*. p. 61. l. 5. for *Barengarius*, read *Berengarius*.

